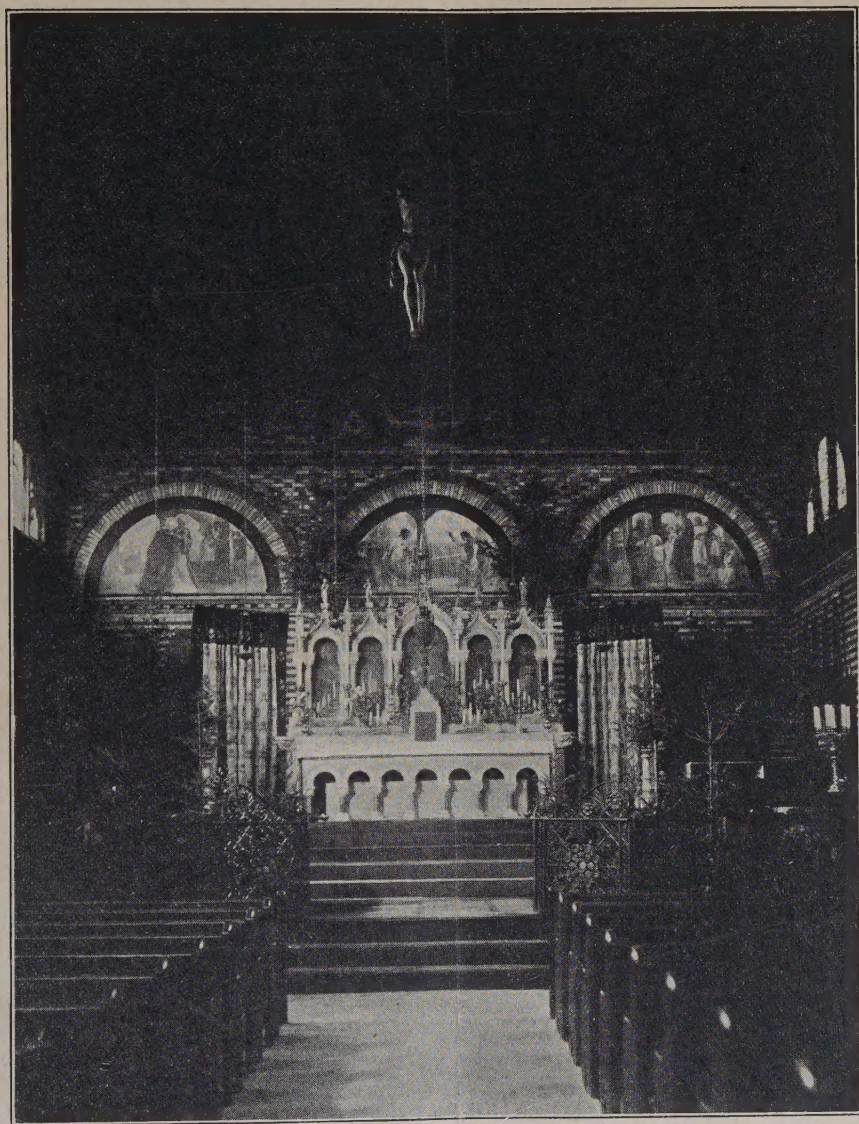
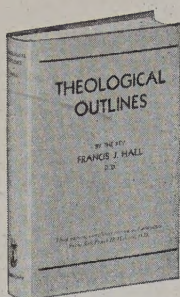


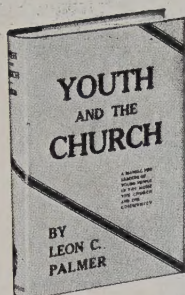
The Living Church



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By FRANCIS J. HALL

Revised by FRANK H. HALLOCK

"Dr. Hall's *Outlines* have proved their worth to clergy and seminarians over many years, and the present revision, prepared by Dr. Hallock, will be cordially received. Dr. Hallock, who was closely associated with Dr. Hall in his lifetime, has added valuable footnotes and an extensive bibliography, bringing the work up to date. . . . The supplementing of Dr. Hall's preaching with that of recent theological contributions on various subjects, and the reference to present-day Anglican works of scholarly merit, is a real addition, and the inclusion of the three volumes between two covers makes it more usable. It is to be hoped that this work will have a wide sale in theological circles."—*The Living Church*.

YOUTH AND THE CHURCH

By LEON C. PALMER

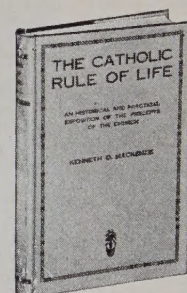
"For those concerned with the religious education or the moral guidance of adolescent youth, Mr. Palmer has produced a serviceable handbook. The crucial period known as adolescence, he takes to extend roughly from twelve to twenty-five years of age. He analyzes in the light of modern psychology the characteristics of this time of life and the special problems that beset it; and, one by one, in successive chapters, he suggests how these problems may be solved. It is evident that the author understands the young people of today. The chapter on their religious difficulties and the one on their attitude toward the Bible, are worth particular mention. Nowhere is acquaintance with psychology on the part of the reader presupposed; technical terms are defined in simple language."—*American Church Monthly*.

THE CATHOLIC RULE OF LIFE

By KENNETH D. MACKENZIE

"This volume is distinguished by the careful writing, scholarly research, and the clear and definite presentation of truth which have been characteristic of the author's previous works. In a short Introduction, the different ideas that have prevailed at different times in her history regarding the number and nature of the Precepts of the Church are clearly traced. The author enumerates the Precepts accepted today in the Orthodox and Latin Churches, admits that no authoritative list of Precepts has been issued in the Anglican communion since the Reformation, and concludes by commending the six Precepts recently suggested by the (English) Committee of the Anglo-Catholic Congress. We believe this will be an increasingly valuable book. . . . It ought to find a place in every clergyman's library, and should be commended to theological students."—*The Living Church*.

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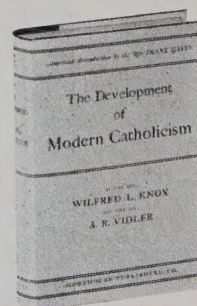


THE DEVELOPMENT OF MODERN CATHOLICISM

By the Rev. WILFRED L. KNOX and the Rev. A. R. VIDLER

"Concomitant with the Catholic Revival during the last hundred years there has been another movement. This movement has been discussed pro and con for a long period under the title of Liberal or modernist movement, and much has been said for and against anything like a reconciliation between religion and the new learning. The writers of *The Development of Modern Catholicism* have given us a most interesting history of the movement. They have followed a 'general historical development of Anglo-Catholicism in its relation to the progress of scientific thought and the growth of Biblical criticism.' The development is well traced from its dawn until the present day. At the end there is presented the great future which lies before Catholicism if it will only stretch forth its hands and plough the fields."—*The Holy Cross Magazine*.

\$2.25



Morehouse Publishing Co., 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.



The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
LATIN-AMERICAN COUNTRIES,
AND SPAIN\$4.00 per year
CANADA AND NEWFOUNDLAND.... 4.50 per year
OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Kalendar



JANUARY

- 14. Second Sunday after Epiphany.
- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul (Thursday.)
- 28. Septuagesima Sunday.
- 31. Wednesday.

CALENDAR OF COMING EVENTS

JANUARY

- 16. Convocation of Salina; conventions of West Texas, Duluth, and Western Michigan.
- 17. Convention of Nebraska.
- 20. Convocation of Spokane.
- 21. Social Service Sunday.
Convocation of North Texas; convention of Texas.
- 22. Convocations of Haiti and the Philippine Islands.
- 23. Conventions of Harrisburg, Mississippi, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina.
- 24. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, Michigan, Tennessee; convocation of San Joaquin.
- 25. Convention of Florida.
- 30. Conventions of Milwaukee and Ohio.
- 31. Conventions of Dallas, Los Angeles, Oregon, and special meeting of Liberian convocation.
- Convention of Lexington.
- Convocation of Utah.

FEBRUARY

- 2. Convocation of Honolulu.
- 3. Convention of Kansas.
- 5. Conventions of Chicago and Colorado.
- 6. Conventions of California, Iowa, Olympia, Western North Carolina.
- 7. Convention of Sacramento.
- 11. Race Relations Sunday.
- 16. Convention of Georgia.
- 22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 22. St. Luke's, Easthampton, N. Y.
- 23. Holy Cross, Jersey City, N. J.
- 24. Grace, Jersey City, N. J.
Oratory, Wyckoff, N. J.
- 25. All Saints', Bergenfield, N. J.
- 26. Christ, Elizabeth, N. J.
- 27. St. Margaret's, Brighton, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

BERGER, Rev. WILLIAM E., formerly assistant at St. Saviour's Church, Bar Harbor, and vicar at the Church of Our Father, Hull Cove, Maine; to be rector of St. Thomas' Church, Camden, Maine.

DIPLOCK, Rev. LLEWELLYN O., formerly priest in charge of St. Barnabas' Church, Rumford, Maine; to be rector of St. Alban's Church, South Portland, Maine. Address, The Rectory, 12 Charles Road.

FAY, Rev. ROBERT W., formerly assistant at Christ Church, Cambridge, Mass.; to be priest in charge of St. Paul's Mission, Overland, Mo. Address, 2416 Verona St.

HAYES, Rev. JAMES L., formerly priest in charge of St. Mary's Mission, Provo, Utah; to be priest in charge of St. Barnabas' Church, Rumford, Maine.

KUHNS, Rev. JOHN, formerly curate at St. Stephen's Church, Providence, R. I.; to be priest in charge of St. Paul's Mission, Providence, R. I. Address, 66 Benefit St.

MAYNARD, Rev. ERVILLE B., formerly assistant minister at the Cathedral of St. Paul, Boston, Mass.; to be rector of Grace Church, Manchester, N. H. Effective in February.

ROSE, Rev. LAWRENCE, formerly priest in charge of St. James' Mission, Deer Lodge, Mont.; to be instructor at Central Theological College, Tokyo, Japan. Mr. Rose will study at General Theological Seminary, New York City, and will sail about March 15th.

SMITH, Rev. HERMAN J., formerly vicar at All Saints' Church, Hoosick, N. Y. (A.); to be rector of St. Mark's Church, Green Island, N. Y. (A.). Address, St. Mark's Rectory, Hudson Ave. Effective February 1st.

NEW ADDRESSES

DENNINGHOFF, Rev. LOUIS, formerly 18 E. Southwest St.; 325 B St., N. W., Miami, Okla.

FISCHER, Rev. FREDERICK, formerly 1001 S. Center St.; 221 West Euclid Ave., Springfield, Mo.

GOWEN, Rev. HERBERT H., D.D., until June 30, 1934; 1 Aoyama Minami-machi 1-chome, Akasaka-ku, Tokyo, Japan.

HOLAH, Rev. JOHN L., retired, formerly 509 Maple Ave.; 413 W. Oakland Ave., Doylestown, Pa.

HOPKINS, Rev. JOHN HENRY, D.D., Hotel Windermere West, Hyde Park, Chicago, Ill.; Twenty Acres, Pearl Road, Grand Isle, Vt.

WATSON, Ven. WILLIAM, formerly 5 Gabino Barreda 106, Mexico City, Mexico; Calle Cerezo 3, Colonia Altavista, Tampico, Tamps., Mexico.

NEW CORRESPONDENTS

CALIFORNIA—The Rev. Canon GEORGE B. WRIGHT, of Grace Cathedral, San Francisco, has been appointed diocesan correspondent of THE LIVING CHURCH, succeeding the Rev. Williston M. Ford, of San Francisco, resigned.

SACRAMENTO—The Rev. EGBERT B. CLARK, Jr., rector of the Church of the Incarnation, Santa Rosa, has been appointed diocesan correspondent of THE LIVING CHURCH, succeeding the Rev. Mortimer Chester, of Woodland, resigned.

ORDINATIONS

PRIESTS

EASTERN OREGON—On November 19th the Rev. J. THOMAS LEWIS was ordained to the priesthood by the Rt. Rev. William P. Remington, D.D., Bishop of the diocese, in Trinity Church, Bend. The candidate was presented by the Rev. M. G. Tennyson. The Rev. Mr. Lewis is priest in charge of Trinity Church, Bend, Ore., where he served part of his diaconate.

INDIANAPOLIS—The Rev. FRANCIS HENRY TETU was ordained to the priesthood by the Rt. Rev. Joseph M. Francis, Bishop of the diocese, in All Saints' Cathedral, Indianapolis, December

24th. Archdeacon Burrows presented the candidate, and the Bishop preached.

Mr. Tetu has been appointed a missionary canon of the cathedral.

SOUTHERN BRAZIL—The Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, ordained to the priesthood the Rev. EGMONT MACHADO KRISCHKE and the Rev. MARIO RAMIRES OLMOs in Trinity Church, Porto Alegre, December 10th. The Rev. Mr. Krischke, presented by his father, the Rev. George U. Krischke, will continue as assistant at the Church of the Redeemer, Pelotas, Rio Grande do Sul. The Rev. Mr. Olmos, presented by the Rev. Mario B. Weber, will continue as rector of the Church of the Nativity, Dom Pedrito, Rio Grande do Sul. The Rev. C. H. C. Sergel preached the sermon.

VERMONT—The Rev. JOHN LYNWOOD SMITH was ordained to the priesthood by the Rt. Rev. Samuel Babcock Booth, D.D., Bishop of the diocese, in Trinity Church, Shelburne, January 1st. The Rev. Vedder Van Dyck presented the ordinand and the Rev. James Elmer McKee preached the sermon.

The Rev. Mr. Smith will continue as rector of Trinity Church, Shelburne, Vt.

DEACON

OKLAHOMA—JOELZIE HOWARD THOMPSON was ordained to the diaconate by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, in St. Philip's Church, Muskogee, December 28th. The candidate presented by the Rev. Hugh J. Llwyd, is to be vicar at St. Philip's Church, Muskogee, Okla. Address, 522 N. 7th St.

Bishop Casady preached the sermon.

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Accounting for Church Funds

TO THE EDITOR: Your editorial, Accounting for Church Funds [L. C., December 30th] misses the point as far as many dioceses in this section are concerned. Where the duplex system is used, it is a matter of simple honesty for the parish treasurer to forward to the diocesan treasurer all funds received on the red side of the envelope. However, when the diocesan treasurer receives such funds from the parish it is not divided between any black and red side. Consequently, the diocesan treasurer does the natural thing. He pays the diocesan missionaries first and sends on to the National Church what is left over "when and if." I have heard parish treasurers scathingly condemned for "delaying trust funds" but diocesan treasurers upheld in their practice on the theory that the National Council has other sources of income (endowment funds). A step in the right direction would be for the dioceses to adhere rigidly to the partnership principle and send on to the National Church each month a designated percentage of all receipts.

(Rev.) OLIVER J. HART.

Chattanooga, Tenn.

"Higher Criticism"

TO THE EDITOR: Fr. Simpson has given a very interesting account of the so-called results of the so-called higher criticism [L. C., November 4th]. It is not too much to say that, if the view that Fr. Simpson, *speaking for the critics*, sets forth is true, the Old Testament is nothing but one gigantic lie. This is in substance admitted by our author where he says, "The history of the nation was rewritten to enforce this lesson, etc." And again, "... and the prophets (were) thus erroneously represented as alternating their oracles of doom with messages proclaiming the future glory of the nation."

The rock on which this whole "critical" system shivers is archæology. Throughout its whole career this science has been constantly demonstrating the extreme accuracy of the Old Testament. Beginning with the "critics" of 75 years ago, who said that Sargon, as mentioned by Isaiah, was a myth, the very first discovery of archæology was the palace of that same Sargon!

Another curious thing about the "critics" is their exceedingly limited outlook. Beyond their main interest in the ejection of anything supernatural, and their method of pulling texts to pieces, they seem unable to see anything.

The Old Testament as a whole is great literature, probably the world's greatest literature. According to Fr. Simpson, representing the "critics," the bulk of this came from some unknown men among a small body of oppressed exiles and amid a still smaller body of returned and almost equally oppressed exiles (see *Nehemiah*, for example 9:36, 37), and written with a conscious effort to deceive. It is not so that great literatures are written. They come from the living impact of genius upon the circumstances of its times.

Or, again—that same inability to see values—take the Ten Commandments. One has only to open any treatise on moral theology written by any Catholic theologian,

and by many another moralist besides, to find that these Ten Words lie at the very basis of all moral science. Did these Ten Words, with their profound moral insight, come from a wandering shepherd of a nomad tribe, or did they come from the majestic Source from which the Catholic Church has always believed?

And this brings us to another defect of the "higher critics": their rejection of all Divine Revelation. Fr. Simpson is not quite consistent with himself in this article, but he represents the critical point of view well enough in this sentence (and others). "There the spiritual leaders of the nation worked out a thorough and far-reaching reformation. Forced by their contact with other peoples, who made great claims for their gods, they thought out the implications of their faith." (Italics ours.) Truly, a pretty poor substitute for "Thus saith the Lord"! It is part of the Catholic Faith that the Holy Ghost "... spake by the Prophets." And, on the face of it, it is asking a good deal to believe that the Eternal Word could, and did, utter no word on earth until His Infant cry at Bethlehem. This objection of course would not appeal to a "critic," but should appeal to a Catholic. ... Duluth, Minn. (Rev.) EDWIN D. WEED.

Services in Manila

TO THE EDITOR: In the December 16th number of THE LIVING CHURCH is an interesting item about Miss Theresa Erickson, a retired Army nurse, now of Minnesota, being the "first to arrange the altar in our very first chapel and the first American church of any kind in Manila, on Easter morning, 1901."

It may be of interest to know that before there was any Episcopal church or chapel in Manila that services were held in a room in the cuartel d'Espana in the walled city of Manila.

I arrived in Manila in December, 1899, and by that time a Brotherhood of St. Andrew's man had fitted up a room in the cuartel, as a chapel and services were being held regularly there, Army chaplains officiating. To those of us who had husbands at the front, those beautiful Communion services were a great comfort.

I cannot remember the name of the Brotherhood of St. Andrew man who was so faithful, but I do remember that Chaplain Henry Swift was one who held the services.

Fort Ontario, N. Y. MRS. E. B. ROBERTS.

A Russian Problem

TO THE EDITOR: Anyone interested in Russia, the Orthodox Church, or the Uniats should read a little pamphlet called *Toward the Solution of a Russian Problem*, which may be secured for 10 cents (plus postage) from the author, the Rev. Constantine Auroroff, pastor of St. John's Greek Catholic (Uniat) Church, Hawk Run, Pa. The pamphlet was written before the recognition of Russia (which the author favored), but it contains much of permanent value. The remarks concerning the relations between the Carpatho-Russian Uniats in America and the Roman See are especially illuminating. Married priests do seem out of place in the Roman Church!

EUGENE THOMPSON, JR.

Lexington, Ky.

Bishop Schereschewsky

TO THE EDITOR: I am attempting to gather material for a life of Bishop Schereschewsky. If any of the readers of THE LIVING CHURCH are in possession of letters from him or about him I would be grateful for an opportunity to read them. I would also appreciate personal reminiscences of him from anyone who knew him, as well as any clues leading to first hand information about him.

(Rev.) JAMES A. MULLER.

Episcopal Theological School,
99 Brattle St., Cambridge, Mass.

Excerpts from Letters

The Bishops' Letter

THE PASTORAL LETTER of the Bishops was thrilling, to say the least. It is certainly proof sufficient that those who claim that the Episcopal Church is the church of the rich and mighty, are entirely wrong; for the wonderful counsel and advice of our Fathers in God definitely set forth the official attitude of the Church which is far from being altogether in sympathy with the upper classes. The sound advice of Leo XIII, the Lambeth Conferences, and the recent Encyclical of Pius XI, together with the Pastoral Letter of the American Bishops, points the way to a genuine reconstruction of the social order, based on Christian principles.—ROBERT J. OLSEN, Minneapolis, Minn.

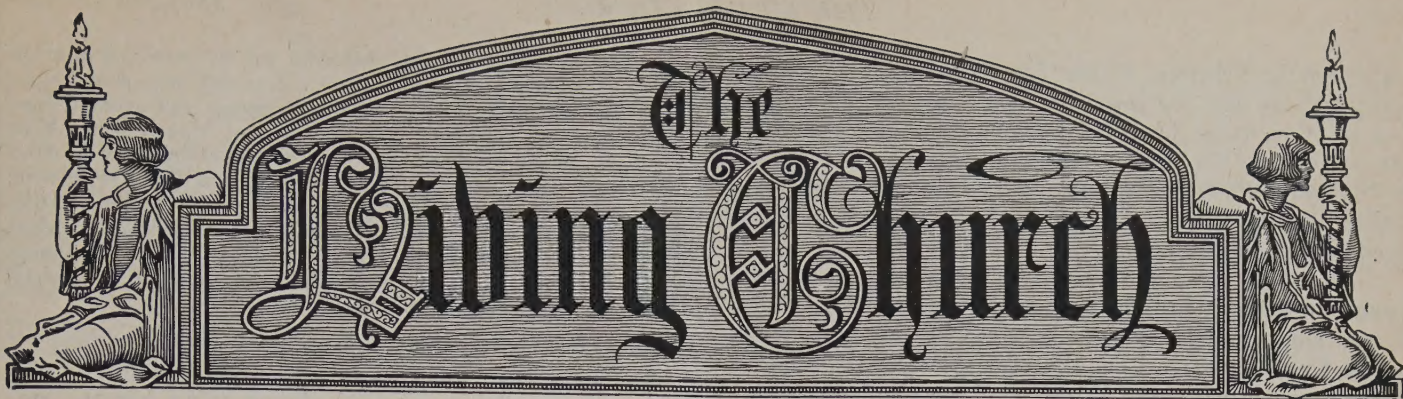
I CONCUR in the Rev. Irwin St. John Tucker's opinion about the House of Bishops' Letter. [L. C., December 9th]. I would go even further. What he said about the peace gesture and internationalism could be said about the words on economic justice, social righteousness, and young people. It is all true enough, but the Bishops were a little slow in saying it. I went to a good deal of trouble in finding out what a large number of lay people thought of the Bishops' Letter. Some were puzzled. Others felt about it as Mr. Tucker's letter indicates he feels. I think it is a good thing the Bishops spoke, though somewhat tardily. It is a better thing that a priest dares to criticize; and best of all is it that THE LIVING CHURCH publishes that criticism. It all shows that the Church is waking up and becoming conscious of her opportunity and mission.—(Rev.) R. R. PHELPS, London, Ohio.

The Armaments Racket

YES, IT MAY seem incredible, but it is true as Fr. Maxted asserts [L. C., November 25th] that the Socialists knew and made public through their literature the scandal of the "Armaments Ring" as it was then termed. It was also discovered that some bishops and prominent laity owned blocks of stock in the armament corporations. The placing of a cannon in the sanctuary of St. Paul's Cathedral, with the approval of the Bishop of London, was a shock to many Church people, but it was the symbol of the inconsistency of some of those to whom we looked for leadership who, somehow, were able to justify organized murder and preach Christianity at the same time.—(Rev.) M. ABSON, Buffalo, N. Y.

The Financial Crisis

THE REV. MR. MAXTED tells us [L. C., November 25th] that he was disturbed over the financial outlook as long ago as 1925. I am not a Socialist, but it troubled me before that. All around I saw waste and extravagance, post-war prosperity had simply turned people's heads. They were spending away beyond their incomes. There was bound to come a crisis. No nation can go on that way indefinitely.—CLARA L. QUIGLEY, San Anselmo, Calif.



VOL. XC

MILWAUKEE, WISCONSIN, JANUARY 13, 1934

No. 11

EDITORIALS & COMMENTS

Abolishing the Slums

IT IS GOOD to know that America is at last attacking on a national scale the important problem of slum clearance. When Al Smith struck a blow with a golden hammer against a golden wedge in a tenement in Manhattan's crowded Lower East Side, the first large-scale enterprise under Federal government auspices to do away with this evil was launched. Through the Public Works Administration, the Federal Emergency Housing Corporation, the Tennessee Valley Administration, the Reconstruction Finance Corporation, and other government agencies this blight, which is said to cost the nation between \$4,000,000,000 and \$14,000,000,000 a year in crime and moral degradation—insofar as those intangibles can be reduced to dollars and cents—is to be eliminated as a part of the national program for reconstruction.

Up to the present time our own country has not been conspicuously active in the work of slum clearance, though the American slums are said to be the worst in the world. "For the last twenty years," said the report of a committee of the Hoover Conference on Home Owning and Home Building in 1932, "during the period of our country's greatest advance in national wealth, the housing of 70 per cent of our population has progressively deteriorated." The *Literary Digest* (December 2, 1933) cites as an instance of the appalling effect of tenement life the fact that in Detroit 40 per cent of all the murders committed during the past eighteen months occurred in one slum section comprising only 1.4 per cent of the city's area.

In England, where the Industrial Revolution that gave rise to slum conditions had its origin, the problem has been realized and faced earlier and more effectively than in this country. Yet in England, too, it is only in very recent years that practical steps have been taken toward remedying the situation. In that country the Church has played, and continues to play, an important part in the campaign against overcrowding. Maurice and the Christian Social Movement provided an early impetus to the awakening of public opinion on this subject. The Tractarians of a century ago were by no means blind to the problem, as the Rev. W. G. Peck has pointed out

in his Hale Lectures. Dr. Pusey, for instance, in one of his sermons wrote:

"Year by year is opening up some fresh mine of wretchedness, some new form of decay and misery produced by the crying sin of our wealthy nation, a reckless heaping up of riches, careless of the bodies and souls of those by whose toil they are gathered. And yet we seem to be learning the extent of our ills, rather than how to remove them."

But not until 1924, when the Copec Conference denounced the slum as contrary to the will of God, did the Church definitely turn to practical methods of eliminating overcrowded tenement areas in England. Local churches in many parts of the country have promoted campaigns toward that end, and in London the Anglo-Catholic Congress has been one of the chief agencies in the rebuilding of slum areas. Other organizations, both religious and secular, have also helped to arouse public demand for improved conditions, and since 1928 the government has taken an active part in the solution of the problem. Inspired largely by the Prince of Wales, the British government is now engaged in a £95,000,000 crusade to clean up the slums of England and Scotland.

Other countries, notably Soviet Russia, the Baltic states, Germany, France, Austria, Holland, Italy, and even Turkey have made notable progress in the elimination of this worldwide evil during the past five years. Yet only now are we in America beginning to attack the problem on anything like the scale that it demands.

THERE are two possible types of programs for improved housing conditions. The first of these is restrictive—to prevent bad housing in the design and construction of tenements. This type of program has been carried out through legislation in various states and cities. In New York the history of housing regulations goes back to the days of Dutch rule, when in 1647 the village of Nieuw Amsterdam authorized surveyors to regulate building in order to reduce fire hazards. In 1857 the state legislature sponsored an investigation of tenement conditions, and after various attempts at remedial

legislation the Tenement House Law was passed in 1901. This act, which has been the model for most legislation on the subject in other states, improved sanitary conditions somewhat, but proved to be far from ideal. Up to the time of its revision in 1928 some 40,000 tenements had been built under its regulations, and the concentration of population in slum areas had gone on without abatement.

The second type of program is constructive—the definite promotion of good housing to take the place of bad. Under private philanthropy and business enterprise programs of this nature have been carried out in various parts of the country, as for example in Kohler, Wis. Some have also been carried out by local governments, notably in Cohoes, N. Y., Willow Tree Alley, Wash., Mulberry Bend, N. Y., and Morton street in Boston. But there has been nothing heretofore approaching a state or national plan for municipal housing.

Such a comprehensive scheme is now being launched on a tremendous scale. As a part of the President's newly-announced three-year plan, the resources of the Federal government are to be made available freely for the work of slum clearance, and with it elimination of one of the most potent sources of the crime degradation that have been so conspicuous and sordid a feature of our recent history.

Here is surely a worthy activity for government to undertake, and a valuable way in which to put the idle man-power of the nation to work. Private enterprise has begun the task, but with its limited means it has been unable to do more than clear up an occasional leprous spot here and there. With Uncle Sam on the job there is a definite prospect for a thorough cleaning up all along the line, and the building of a newer and better America in which even the poorest citizen will be assured of his share of fresh air and sunshine.

HERE IS ONE REASON for depending upon your Church weekly, rather than the daily paper, for religious news. Several Church people in Kansas and Missouri have sent us clippings from the Kansas City *Star* quoting an address to the Women's City Club of that city by Bishop Spencer of West Missouri, which had caused them great distress. According to the *Star*, the Bishop had said in the course of his address:

"People have hot discussions in these days over the Virgin Birth. I neither affirm nor deny it. No Scripture ever has taught that a child was born in Bethlehem without a human father. No one ever has pretended that a human baby was born without a human father on Christmas Day. Christ would be least pleased of all if He knew there was contention or quarrelling over the subject of the Virgin Birth."

Knowing a thing or two about Bishop Spencer, we recognized at once that, whatever he may have said, the garbled bit of history and theology attributed to him was undoubtedly not his. So we asked him just what he did say. Here it is, taken verbatim from his manuscript, the subject of which was The Lost Star:

"I am sorry that many have lost the *Star* in contemplating the mystery of the Virgin Birth. If the Virgin Birth meant that a merely human baby was born at Bethlehem, born without a human father, then I suppose none of us would believe it. But of course no Scripture, no creed, has ever taught that. What the Scriptures do teach, what the creeds state is, that a Pre-existent Being, namely the only begotten Son of God, took upon Him our flesh, took upon Him the flesh of a human baby at Bethlehem. He who had been in the glory of the Father from the beginning, at that time came down His own secret stair. As the Creed puts it, 'Begotten not made; being of one substance with the Father;

by whom all things were made; who for us men and for our salvation came down from heaven . . . and was made man.' That, you see, is as far as human language can stretch from saying that God outraged His own law of human birth. Why do people get so hot in trying to keep something tidy in their minds, when their understanding of the Virgin Birth is celestial diameters removed from what the Scriptures and Catholic creeds affirm? But this is more doctrinal than I intended to be today. Surely, Christ would be the least pleased of all that we should use His birthday in quarrelling over a mystery before which we can only bow and adore."

Bishop Spencer's address was doubtless well over the head of the reporter and even, we suspect, a bit deep for the rest of his audience, but at least the Bishop didn't lose the *Star* as completely as the *Star* lost the Bishop.

THOSE who were present at the funeral of Archbishop Tourian describe it as one of the most impressive services yet held in New York's partially completed Cathedral of St. John the Divine. Not only were the crossing and choir packed, but many thousands stood in the newly constructed nave during the entire service.

The Funeral of Archbishop Tourian

Ushers estimated the total number present between 15,000 and 20,000. The rite was of course that of the Armenian Church. The body of the Archbishop lay in the open coffin, fully vested in cope and mitre, and when it was carried around the cathedral in procession it is said that there was scarcely a dry eye in the congregation.

The ceremony concluded with the anointing of the body and the individual farewell of each bishop and priest, who kissed the forehead of his assassinated leader in a reverent final tribute of friendship and loyalty. Bishop Manning spoke briefly and expressed the sympathy of the Episcopal Church and the Christian world generally with the communion that had lost one of its leaders under such shocking and tragic circumstances, in the midst of its celebration of the holy feast of the Nativity.

It was a gracious act of Christian charity for the Bishop of New York to place the cathedral at the disposal of the Armenian Church on this occasion, and one that is greatly appreciated by members of both communions. It has been a practical way of expressing not only the sympathy that we would feel with any group of Christians thus bereaved, but also of the increasingly strong tie that binds us with those Eastern Christians of various rites whose ways of thought and worship seem so different from our own, but who are our spiritual brothers in the fellowship of the Holy Catholic Church.

THE Press and Publications Board of the English Church Assembly has published an interesting little *Churchman's Handbook* for 1934. In its 200-odd pages is packed an amazing amount of information about the Church of England and its overseas missionary dioceses. Brief articles

The Anglican Communion

deal with such subjects as The Story of the Anglican Communion, Growth of the Lambeth Conference, Relations of Church and State in England, The Shaping of the English Prayer Book, The Appointment of Bishops and Clergy, Work for Reunion of Christendom, and the like. The intricate technicalities of Church finance and administration are summarized in a way that will doubtless prove helpful to the parochial officers for whom the Handbook is primarily intended.

But on one score the Handbook falls down rather badly, as do most English Church publications. The American Church is so inadequately treated that it would be ludicrous, were it not for the fact that it probably represents accurately the erroneous impression that many English Church people have on that subject. Two pages are given to the Church in America in the section devoted to the Church Overseas. The information given in those two pages is fairly accurate, so far as it goes, but quite inadequate. In the biographical section the only Americans who appear are the Presiding Bishop and the Bishops of Hankow, North Tokyo, and the Philippine Islands. What hard straits we are reduced to, if we have only four "representative figures" in our episcopate, and three of those on the other side of the Pacific! We also rate five lines in the section on the Anglican communion—"the Romance of the Daughter Churches Overseas"—but in the "facts worth knowing" that follow that section the clergy of our Church do not seem to be included either among the white or the native clergy, nor is our Department of Missions one of the "ten main missionary societies."

Here is a seeming paradox of which we are becoming increasingly convinced: that most English Church people, even the supposedly well-informed ones, have a most inadequate conception of the actual nature and extent of the Anglican communion—a world-wide fellowship of Christians united by a common faith and order, of which the provinces of Canterbury and York are an important part, but by no means the major part, on the score either of area or Church population. When a Handbook of this nature devotes nearly twice the space to the subject of the Care of Church Bells that it does to the entire American Episcopal Church, we perhaps begin to understand the reason for that inadequate conception. However—we hasten to admit it before our English friends accuse us of it—American Churchmen are doubtless subject to the same peculiarity!

IN THE December number of *Theology* the Very Rev. Dr. E. G. Selwyn, Dean of Winchester, announces his retirement as editor, in which capacity he has served since the inauguration of that journal in 1920. As a valedictory, Dean Selwyn reviews editorially the important theological events of the past thirteen years, one of the most important of which was the publication of *Essays Catholic and Critical*, which he edited. He concludes with a definition of the Liberal Catholic standpoint that *Theology* has consistently maintained throughout its existence. Since this viewpoint is exceptionally well expressed, we quote the definition in full:

"The standpoint which this journal has endeavored to reflect throughout these events and currents of thought is that of what is commonly called Liberal Catholicism. The term is not easily defined, especially when it represents a theological attitude and temper rather than a creed. There can, after all, in the larger sense be but one creed, the Catholic faith, taught in Scripture, expressed in dogma and liturgy, and attested by the witness of the Church in every age and every clime. But there are more ways than one in which this faith can be held, proved, and defended. It may be held in unreason, proved by false logic, and defended by illegitimate appeals to authority. Along such lines it can make no headway either against Modernism or unbelief. In this journal we have endeavored to accept the full implications of the Anglican position, to meet argument with argument, and to confront error and defeat it in terms of reason. And this especially in two directions. On the one hand, we have insisted on full rein being given to the critical method in the study of the Scriptures, believing that, though many erroneous conclusions are put out as 'assured,' the method itself is right, and that

even erroneous conclusions often prove a half-way house to the truth. On the other hand, we have maintained that the processes of thought which underlie the utterances of authority in religion cannot be wholly divorced or different from those which condition authority in other spheres of knowledge. The 'given-ness' of the Christian revelation, that is to say, finds its response and expression in the religious experience of the Church in every age and race; and the methods of inductive reasoning are therefore valid in this sphere, and are indeed required for a rational theology."

The new editor of *Theology* is Dr. S. C. Carpenter, whose title of Master of the Temple is a bit obscure to Americans, though it carries much weight in England. Presumably the Rev. Leonard Hodgson, who is well known to our readers since he was our Literary Editor during the time he served as professor at General Theological Seminary, will continue as assistant editor. We hope that under its new régime *Theology* will maintain its high reputation as an organ of Liberal Anglo-Catholicism, and we extend our best wishes to both the retiring and the incoming editors.

AN INTERESTING SERVICE described as a "twilight hour of prayer for world-wide peace and good will" was held at St. Mark's Church, Denver, on New Year's Eve as a memorial to Franklin Spencer Spalding, late Bishop of Utah. The service was conducted by the Rev.

Twilight Hour of Prayer for Peace

Thomas J. Haldeman, rector of the parish, in accordance with a special order of service set forth by the Bishop of Colorado. The service, in which ministers and choirs of many different denominations participated, linked up in an interesting way the Christmas message of peace and good will with the hope and prayer that the coming year might realize a definite forward step in the achievement of enduring peace among the nations of the world. The order of service, which has been attractively printed under the direction of the Diocesan Church Art Commission, can be obtained from the Bishop's office and we suggest that others interested in having a similar service obtain copies and examine them.

Through the Editor's Window

WE DO NOT often boast about the old home town, but we do feel proud of Milwaukee's record in unemployment relief. The story is told in the January 3d issue of the *Nation* by Benjamin Glassberg, superintendent of the Department of Outdoor Relief, which administers county aid. Although at the high point last spring nearly twenty per cent of the families in Milwaukee county were receiving aid, not only have food, clothing, and fuel been efficiently supplied through public funds but in many cases rent has been paid as well. More recently local, and still more recently federal, public works programs have resulted in removing thousands of families from the relief list by giving the heads of families work whereby to support themselves. This editor has served for three years on a City Club committee that has been in close touch with Mr. Glassberg's work, and can vouch for the accuracy of his report in the *Nation*.

"IN ALL OUR dangers and necessities stretch forth Thy right hand to help and defend us." So we pray to Almighty God on the Third Sunday After the Epiphany, and that is the keynote for the Church's Social Service Sunday. The Department of Christian Social Service has published an attractive leaflet, *New Calls for Social Service*, suggesting appropriate sermon topics and parish programs for that day. In all parishes the early celebration might well be with the special intention that Christians everywhere may more fully perform the social obligations of their religion.

ANOTHER newly published leaflet of the Social Service Department is *The Parish House and the New Leisure*. It is said

that the Episcopal Church has 2,874 parish houses and guild halls valued at \$32,000,000, mostly tax-exempt. Surely there is a high moral obligation on the Church to use these to the fullest advantage in promoting the religious and social aims of the Church, for the benefit of the parish and the community.

THE HENRY VIII myth dies hard. Here is a country paper in Connecticut with a question and answer department called the Grab Bag: "Who founded the Church of England? Henry VIII." Antidote: A little Church Booklet (No. 112), *Who Founded the Church of England?* (Morehouse, 4 cts.).

A READER sends us a soap wrapper from the Goldfield Hotel, Goldfield, Nev., bearing the legend: "Special rates for divorcees!"

AND SOMEONE else sends us a clipping from an English paper containing an extract from the will of a Sussex squire directing that his heirs shall appoint to the local living "a man who is a sportsman and not a total abstainer from alcohol or tobacco." Also, "I particularly direct that they shall not seek the advice of and shall not necessarily act in accordance with any advice proffered by the Bishop of the diocese or any Church dignitary as to the selection of incumbents." Could any better example of the evils of lay patronage be cited?

THE ARIZONA *Church Record* gives us this pointed story about the Bishop of Southern Ohio. It seems Bishop Hobson drove up to a very wealthy parish for confirmation and stopped to lock his car. As he was doing so a vestryman laughingly said, "That is not necessary, Bishop, we are all honest here"; to which the Bishop is said to have replied, "I don't know about that. You stole money given for missions to pay the coal bill!"

A FEW WEEKS AGO we heard a Roman Catholic priest, a Protestant minister, and a Jewish rabbi speak. They have been touring the country together in a campaign for justice and tolerance as against discrimination. Observed one of them, if there is to be mutual understanding each of the three groups must muzzle its own fools. Good idea, if it can be done. The Episcopal Church hasn't always been notably successful in that respect. Newton D. Baker is at the head of the National Conference of Jews and Christians, which sponsored the goodwill tour.

FROM AN EXCHANGE we glean this Sunday school definition of a deacon: "Something you put on a hill and set fire to."

ANSWERS TO CORRESPONDENTS

M. R.—We know of no authority for the congregation joining with the priest in saying the thanksgiving after Communion.

REGULAR READER—(1) The question of administering the chalice in Holy Communion by the method known as intinction was carefully studied by the Lambeth Conference in 1908 and by the American House of Bishops in 1913. In both cases the judgment was against the practice in the public administration of the Sacrament, though the House of Bishops reserved the right of diocesan bishops to decide the question in special cases. The report is available as Church Booklet No. 124, published by Morehouse Publishing Co. at 4 cts. (2) We have never seen any evidence of contagion from the chalice, and the fact that the clergy are among the best insurance risks, whereas they are the most exposed to this supposed danger, would seem to indicate that it is wholly imaginary.

SEVERAL INQUIRERS—The feast of St. Andrew properly takes precedence over Thanksgiving Day when they occur simultaneously, as they did in 1933.

S. K. V.—The Golden Rule is: "Whatsoever ye would that men should do to you, do ye even so to them" (St. Matthew 7:12).

T. O. V.—(1) The senior bishop of the Church in point of consecration is the Rt. Rev. Boyd Vincent, D.D., born in 1845, consecrated in 1889. (2) The oldest bishop is the Rt. Rev. Lemuel H. Wells, D.D., born in 1841, consecrated in 1892. (3) The senior bishop having jurisdiction is the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, consecrated in 1893. Bishop Graves of Shanghai was consecrated on the same day as Bishop McKim.

W. S.—Admission of a communicant from the Church of England is normally by letter of transfer, as in the case of any parochial change within the Anglican communion.

X.—We are advised by the Department of Labor that no policy has yet been determined upon with reference to Russians now in the United States but not admitted for permanent residence. It is stated that no steps will be taken toward the enforcement of deportation orders until the whole matter has been gone into carefully, and that special consideration will be given to the cases of Russians who might be classed as political refugees.

The German Religious Situation

Evangelical and Roman Bishops Continue to Oppose Nazi Program

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

THE EXPIRATION of the ultimatum which a number of the bishops in Germany made to the Reichsbishop came January 4th. The day was dramatic. The bishops were meeting in Halle and three times during the day were in communication with the Reichsbishop over the long distance telephone, the Reichsbishop himself making the calls. His plea was that he wanted an extension of time to afford opportunity to reconstruct the Church cabinet—all of whose members have resigned in accordance with the stipulations of the opposition. His insistence upon having at least one "German Christian" leader in the cabinet was not agreeable to the bishops, who remained in session until January 5th. Then Reichsbishop Müller seems to have brought to bear his heaviest offensive by stating to them that the Chancellor was greatly angered by their announced intention of seceding from the United Evangelical Church and that he regarded their desire to replace Reichsbishop Müller and themselves appoint a Church cabinet as evidence of inadmissible controversy within the Church. Outwardly at least the bishops seem to have capitulated, although the Pastors' Emergency Federation (which has been rapidly growing) has not seemed disposed to accept this defeat passively. Their representatives made a strong presentation in the interest of an aggressive policy to the assembled bishops at Halle but they were forced to return to Berlin without any promises from the bishops although they are reported not to have lessened in their determination to carry on the struggle for a Church that is free from nationalistic domination and race distinctions.

Attention has again been drawn to the splendid struggle of the leaders of the Roman Church to maintain the purity of its spiritual heritage. Reference has already been made in this column to the brave and prophetic stand of Cardinal Faulhaber of Munich who is a member of a titled German family of such distinction, both ecclesiastically and socially, that the Nazis have not dared to touch him even when he has openly attacked their policies and doctrines. Once they did bar him from a Mass for the Catholic Journeymen's Conference, but it is reported that they later offered apologies for this interference with his rights as a cardinal bishop. His Advent sermons this year have stressed the universal character of the Christian religion and the obligation which rests upon the followers of the Lord Jesus Christ to baptize all peoples and unite all nations in a single Kingdom of God.

Quite in line with his attitude has been that of two German priests near Stuttgart, Father Dangelmaier of Metzingen and Father Sturm of Waldheim, who have been arrested and placed in a concentration camp at Kuhberg. The official account of this outrage asserts that "in view of the growing excitement of the population in many places the authorities are compelled to take measures of repression." The brave priests, who had insisted on the right of celebrating Mass for six condemned Communist prisoners and who have opposed the attempt of the state completely to monopolize the time and attention of Catholic youth, have been described by the authorities as "a small group of unteachables," whose "detestable conduct" must be put down by force, since they are men of education and political experience who ought to know better than to oppose the all-highest Chancellor.

A third evidence of this admirable spirit of genuine religious independence is found in the diocese of Mainz whose bishop has announced that in all the churches under his care only ecclesiastical flags are to be shown. This is in contradiction to the government's order that the colors of the Nazi and the Reich should be displayed in the churches.

Private letters from Germany within the last day or two indicate the feeling that ten days ago at least the status of the youth groups with which I dealt last week was giving more concern than any other single element in the Church and State struggle for both Roman and Evangelical communions. The feeling of one distinguished observer was that all the gains of the last few months would be entirely sacrificed if the government had its way with youth.

The Faith and the New Psychology*

By H. Flanders Dunbar, B.D., M.D., Ph.D.

FIRST WE SAY, "That's not true"; and soon, "It's against religion"; then finally, "Oh, we knew that long ago." Such is said to be the course of assimilation of new knowledge among human beings. As our concepts are drawn into the flux of new ideas, our faith becomes unsteady and we speak of crisis. Among the most striking and picturesque of earlier crises is that precipitated by the Copernican discovery. The belief that the earth is after all not the center of the universe produced an upheaval only comparable to that precipitated today by the application of the scientific method through the new psychology to the study of human behavior. It is interesting to recall that well on to two thousand years before Copernicus it was known that the earth is not central in the universe. Copernicus merely brought it finally to consciousness after what might be called centuries of repression.

That we are able in any sense to apply the scientific method to human behavior represents in itself a high achievement, and an achievement for which centuries of thought have been preparing us. It bears witness to the gradual triumph of the will to know over the will not to know. First we separated our ideas of cause from our ideas of purpose and then we separated the scientist and the philosopher, then reluctantly we surrendered the world around us to scientific investigation. Then later we separated our bodies from our souls and gave our bodies to the scientist, more or less. But now the scientist finds that he cannot understand our bodies without studying our souls, even that our bodies have a certain bearing on our souls as well as vice versa. We find that *soma* is not so readily separated from *psyche* as we thought.² Will the scientist leave us anything of our souls? Even students of theology feel themselves threatened and are reaching out desperately after scientific techniques. No longer able to insist "it is not true," and having found it futile to combat the new psychology as contradicting religion, theologians are hastening to incorporate it bodily. But what of the faith?

THE NEW PSYCHOLOGY IN ITS INTERRELATIONSHIPS

IT IS perhaps little wonder that the faith which has survived many such crises as that precipitated by the Copernican discovery should find itself nevertheless shaken today. The crisis precipitated by the new psychology not only involves the assimilation of new knowledge, with an appropriate alteration in emotional attitudes, but also involves primarily an alteration in emotional attitudes. What wonder, then, that the faithful are more than ever inclined to get emotional about it. Fearing destruction by the new psychology, exponents of the faith are seeking to appropriate it, often none too advisedly. This is an impulse deeply rooted in human nature: fearing the tiger one incorporates the tiger's heart in order to be strong as he. So hot-headedly is this being done that very often there has not been time to ask just what is the new psychology. Exponents of the faith are speaking of "controlled experiments" conducted on the basis of methods which science itself is outgrowing. Sermons are being preached on personal counseling and mental hygiene, and innumerable new

THIS paper is one of a series on "*Liberal Catholicism and the Modern World*," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

books are coming out in the field. These productions, however, represent only too often the none too skillful appropriation of the subject matter and techniques belonging to the new psychology (broadly considered), with possibly some injection of religion into them, rather than the development of the age-old techniques of religion in the light of the new understanding.

What is the new psychology? Volumes have been written in an attempt to answer this question. If

they have failed to convey to the lay reader a real answer it is usually because they have failed to provide a perspective. No attempt will be made here to discuss the question technically because innumerable handbooks are available giving the bias of specific schools.

"Psychology," to quote President Angell's formulation, "is the scientific endeavor to discover and make clear the facts and principles underlying human nature—thought and conduct—and thus to gain a more fundamental knowledge of the individual and of the society in which he lives."³

The newest emphasis in psychology is, as we shall see, an emphasis on the individual as a whole and on the individual in his environmental setting as a whole—this against the background of the newer trends in science itself.

Perhaps the most important thing about the new psychology is its interrelationships in the sphere of scientific thinking. It is significant, as I have pointed out more than once,⁴ that psychiatry and the whole question of personality adjustment is coming to the fore in medicine, not only because of the achievements of psychologists and psychiatrists, but even more fundamentally because of findings in the various fields of medical and biological research.

Scientists have operated for a long time on the hypothesis that the summation of enough detailed studies of isolated fragments of life would finally give an understanding of the whole; they are coming now to realize that the whole is something more than and other than the sum of all its parts. The new emphasis which is permeating the various specialized research fields is given well by William Emerson Ritter:⁵ "The organism in its totality is as essential to the explanation of its elements as its elements are to an explanation of the organism," and that furthermore, neither the whole nor any part has any separate existence, each being but a different aspect of an organic unity. This is being said on the basis of experimental findings by biologists and psychologists alike. Specialization has carried us a long way, but we have reached a point where progress in the specialties themselves is blocked by a lack of understanding of the relationships between them. Nowhere is this more true than in those sciences which deal primarily with the animate world. A good deal of that which is common to them has been pooled in the new psychology. Here there are no concepts more important than the new concept of organism and the new concept of disease essentially implicit in it.

Having come to recognize the existence of a something representing the total individual with which we must reckon in every

* The term is used throughout this article in the general sense as indicating new developments in psychology, not technically as pertaining to any special schools.

² For this whole development in its significance for medicine and religion, Cf. H. Flanders Dunbar, "Medicine, Religion and the Infirmities of Mankind," *Mental Hygiene*, January, 1934.

³ James R. Angell, "Psychology Today." In *Psychology Today*. Edited by Walter V. Bingham. Chicago, University of Chicago Press, 1932. Pp. 3-11.

⁴ Cf. for example, H. Flanders Dunbar, Discussion on "Medical Clinical Clerkships and Psychiatry," by Dr. George Eaton Daniels; at the meeting of the American Psychiatric Association, Boston, Mass., June 1, 1933.

⁵ *The Unity of the Organism, or the Organismal Conception of Life*. Boston: Badger, 1919. 2 vols.

study of a part of him, the failure to recognize which involves inevitable vitiation of our results, we can no longer speak of disease in terms of a pathological heart, or lung, or conditioned reflex. Health requires that the individual as a whole maintain control over all his parts. When the parts become recalcitrant and act without reference to the whole, we have disease ranging from physiological to structural alteration and including all kinds of personality disturbance.⁶ In developing this concept we find ourselves compelled to consider not only the individual-as-a-whole, as a basis for understanding part reactions, but also the individual-in-his-environment-as-a-whole. Such concepts as these can add richness and detail to the theologians' concepts by way of filling in the picture, but wreak havoc if allowed to blot it out.

Because it is easier to see a development in a specific field it may be well to review the newer trend from the point of view of medicine. Medicine today is emerging from a period of extreme specialization. This has taken place by way of several rather definite steps. First specialists who had devoted their lives to an attempt to understand the laws governing the heart, bones, eyes, or noses came to see that even more important than the laws they had studied were the laws determining the relationship of these organs in the body as a whole. For example, that a simple broken bone represents quite different problems according to whether it occurs in a young individual or an old individual, in an otherwise healthy individual or in an individual who is malnourished or diabetic.

The next discovery was that any disorder is profoundly influenced by the mental and nervous condition of the sufferer, and must be treated accordingly. Now our big hospitals are requiring psychiatrists and specialists in mental and nervous diseases in attendance on every ward. While medical men were beginning to learn these things they began to see also that an individual, body and mind included, cannot be considered apart from his environment. Curing some particular disease accomplishes very little if the patient be sent back into surroundings and a way of life which cannot but result in a recurrence of the trouble. Then social service was developed to investigate social conditions.

Now the latest word in medicine, and the newest interest, is the study of psycho-somatic relationships, which is a modern term reasserting the importance of a truth which Socrates brought to the attention of the Greeks in the following words: "Just as you ought not to attempt to cure eyes without head or head without body, so you should not treat body without soul." It was the Father of all Medicine who said: "In order to cure the human body one must have an understanding of the whole of things." This brings in not only the relationship of mind and body, but the relationship of the whole individual to his environment, inner as well as outer, which means to the universe at large.

THE FAITH IN ITS INTERRELATIONSHIPS

RELIGION has always had its own techniques and its own symbols, and they are techniques and symbols directed primarily toward wholes. The scientist, just learning that he cannot progress much farther in his factual study of the human being without a study of the intricate relationships of these parts within the whole is finding it necessary to develop new concepts and new techniques. (In this the new psychology is helping him.) Because of this growing realization he is beginning to turn his attention to religion. This is true especially of the psychiatrist, and more particularly of the psychiatrist on the Continent. It is no longer exceptional to find an article dealing with religion published in a medical journal. In 1922 there was founded the *Internationale Religionspsychologische Gesellschaft*, (International Society for Psychology of Religion), with a membership including general physicians, psychiatrists, psychologists, theologians, and others. It is being said: "Psychiatry must take up into itself

metaphysical and philosophical conceptions in order to be able to do justice to religion and the realm of mental illness, not only psychologically but also practically."⁷ As I have noted elsewhere, a chemical may be isolated, purified, and studied under relatively simple conditions but to isolate and purify man is to destroy him, because his environment is a vital part of himself. The most important thing about him is his relatedness: hence the necessity for some conception of the whole of things.

Charles Macfie Campbell, among others in America, has said: "The study of beliefs is . . . part of the general study of the mechanisms of man's adaptation to his environment." "The term health" is now coming to "include sanity of beliefs as well as soundness of body."⁸

In other words, we have come to a point where the new psychology, against the background of its intricate relationships in the special sciences, medicine, sociology, and education, is prepared to give religion serious attention, and this not as a thing apart but as having a real place in the whole. It is this aspect of the new psychology in its perspective which makes it vital to the faith, but it is of this aspect that exponents of the faith have remained largely unaware.

In the meantime, exponents of the faith have come to feel themselves on the defensive, are forgetting their tradition and heritage, are turning their back on the whole and looking to the new psychology—imperfectly understood—for weapons and for techniques with which they may deal with parts. Rather than an increased interest in the techniques of religion itself (worship, or such devotional techniques as prayer and meditation) we find priests adopting psychoanalysis, and psychiatric clinics in connection with Churches where techniques belonging to medicine are rather disastrously plied by untrained persons. It is not putting the situation too strongly to say that at a time when the exponents of the new psychology are beginning to turn to religion, the exponents of religion are beginning to offer them a sentimentalized group of religious ideas inherited from the past of which they themselves are not too sure, supplemented by a pseudo-version of that which is already psychology's own.

One movement, however, has developed against this background which merits consideration: the Council for the Clinical Training of Theological Students. The inspiration of this movement was the realization that the clergyman today is the only specialist in human problems who is forced to go directly from his books to the practice of his profession without a period of what might be called clinical experience under supervision. The physician has his hospital clinical clerkship and his internship, the teacher has his period of supervised teaching, the vocational director and the social worker his period of supervised case study, but the clergyman goes directly from his class-room to his parish. He is often denied even the apprenticeship under a clergyman more experienced than he, which is the nearest approach to supervised clinical experience that has ever been offered him. The Council for the Clinical Training of Theological Students represents then, to quote from its leaflet,

"A movement somewhat analogous to a movement which took place in medical education not much more than fifty years ago when the medical student went directly from his books to his practice in the community, as does the theological student today, and found himself similarly at a loss. He was expected to treat minor and major illnesses which he had never seen on a basis of what was at best a reading and lecture knowledge of them. Similarly the pastor is faced in the precincts of his study, only too often for the first time, with the real human problems with which he is to deal—problems about which he may have read but in the handling of which he has not been trained.

"A need for training in personal counseling is being felt today not only by theological students but especially by pastors five or ten years out in the field. So soon as the pastor steps from the seminary into his study the following questions become important: Is the problem of this parishioner who comes to me for help

⁶ Cf. H. Flanders Dunbar, *Our Changing Concept of Disease*. 1933. Address at the Annual Meeting of the Committee on Religion and Medicine, of the Federal Council of Churches and the New York Academy of Medicine, May 16, 1933.

⁷ Linzbach, "Wissenschaftliches Verstehen des Religioesen unter Bezugnahme auf die Psychiatrie." *Psych. Neurol. Wochensh.* 30, 186-189 (May 5) 1928.

⁸ *Delusion and Belief*. Cambridge, Mass.: Harvard, 1927.

really a problem in religion and theology, or does he need psychotherapy, or is he perhaps physically ill? Perhaps the pastor has read that an organic illness may masquerade as a spiritual problem, just as a spiritual problem may masquerade as an organic illness, a headache or indigestion. What does the pastor need to know about his parishioner in order to decide with what sort of problem he is dealing? Again is it perhaps a problem of economics? On what social agencies can he call? Does he need a social worker in his parish? Should he think in terms of prevention or of therapy or of both? Should he become a psychoanalyst? Books cannot answer these questions. But students working under the Council are obtaining a basis on which to answer them. . . ."

THE following plan has been developed for offering this training:

"The Council board consists of physicians (representing both general physician and psychiatrist), and clergymen of various communions. This board, together with the Council staff, is supervising the clinical training of theological students in ten training centers, including a poor farm, state prison systems, child guidance clinics, mental and general hospitals.

"This training is offered to a limited number of qualified students from theological seminaries of recognized standing irrespective of denomination. It consists of directed case work and study of the social resources of the community; actual work with patients in the hospitals and clinics; participation in the medical ward rounds and conferences with regard to these patients; and finally, seminars in which general physician, psychiatrist, psychologist, and social worker discuss together with the theological students the patients with whom they are working. Thus theological students and pastors in training under the Council find themselves learning about human problems, not from text books but from life. In their work in the wards and in their family case work they obtain a perspective with regard to their relationship to the psychologist, to the social worker, to the general physician, and to the psychiatrist, not only theoretically but also by working together with them. . . ."

The Council, in a Supplement to the statement of policy set forth in the leaflet, brings out the following important point:

"The Council has been the pioneer in bringing to the attention of the professions of theology and medicine the need of clinical training for theological students. . . . Eight years ago, it was with great difficulty that the interest of any doctor or even theologian was aroused. Unfortunately, however, as so often happens the pendulum has swung to the other extreme. Theological students are to be found in child guidance clinics, hospitals, and institutions for social welfare throughout the country getting such training as they can, very often without the knowledge of their seminaries and very generally without adequate supervision. Only too often these students, after a few months training, go out into the community to set up psychiatric clinics in churches (with no medical affiliation), and to apply what they have picked up of psychiatric techniques in their pastoral work. Such notices as the following are attracting increasing numbers of people: 'Now at last you can consult a psychoanalyst free of charge. Come to our church clinic.' This situation plays into the hands of charlatanism and is becoming a public menace. Today, therefore, the need is not to increase the amount of clinical training but to safeguard its character."¹⁰

On the basis of this realization the Council has devoted considerable time to the matter of curriculum. It is rather a striking thing that hospitals and physicians have given both more time and more money than have seminaries in making possible this opportunity. Apparently today they have a perspective which makes the importance of this movement more obvious to them than it is to the clergyman.

This is indicated in such statements as the following: Twelve years ago Dr. Walter Timme, speaking of the relationship of endocrinology to various types of personality disorder, concluded his address with the remark, "Endocrinology, gentlemen, marks

a new era in medicine." In the same address, however, he made a remark prescient of still another new era in medicine when he said with regard to a large group of patients whom men of medicine are not prone to understand: "We have deprived them of their coffee, their tea, their tobacco, and their alcohol; we have changed their surroundings and their habits, but we have failed to change their religion. This they have done themselves to remedy our neglect, they have become Christian Scientists."¹¹

This remark of Dr. Timme's contains a message which is important for exponents of the faith as well as for physicians.

In this connection it is interesting again that not even a physician but a pure scientist made the following remark: (In reply to Mr. Babson's question "What will be the next greatest invention?") Charles Steinmetz said:

"I think the greatest discovery will be along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history.

"Yet we have merely been playing with it and never seriously studied it, as we have the social forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and forceful.

"Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have been hardly scratched.

"When this day comes, the world will advance more in one generation than it has in the past four generations."

There is a sense in which the Council for the Clinical Training of Theological Students may be considered one of these laboratories. The student working side by side with the physician, social worker, psychologist, and laboratory man finds himself with actual laboratory facilities for the working out of his problems. To quote again from the leaflet:

"In contradistinction to the student who has had all his training in the seminary, the student under the Council finds himself no longer very much interested in the taking over of techniques from the psychologist, and the psychiatrist, or even in the injection of religion into them, but rather in the development of his own techniques in the light of his new knowledge in psychiatry and psychology. He has learned that psychoanalysis is a specialized technique, after the pattern of many surgical procedures, not to be undertaken by untrained persons. He has learned furthermore, the limitations in its applicability. He has come to see the social problems with which he is dealing in the broader aspects of community relations.

"More than this the student has come to realize the need for further research in his own sphere, especially in such fields as the following: The relation to the problems of the human personality of religious devotional techniques, meditation and prayer, and of the symbolic heritage of the Church in doctrine and ritual. He approaches the problem of personal counseling with the question in his mind: Just what is my unique contribution? What techniques has religion to offer? How should they be further developed or modified in order to enable me to cooperate with other specialists in these problems of illness and health? In other words these students are no longer lost among the many types of specialists who deal with human problems; they go back to their seminaries and their parishes able to take a critical and effective part in the clearing up of some of the problems confronting the pastor today."¹²

IT SEEMED worthwhile to discuss the council in some detail in that it is a movement in theological education which has developed with the specific aim of helping theological students to cope with the problems raised by the new psychology in practical as well as in theoretical terms. It is interesting that through it the student's attention is turned again toward devotional techniques and the symbolic heritage of the Church, matters which he is prone to forget in his first impact with the new psychology.

More and more, attention is being called to the importance of these elements in the development of religion itself. Science involves a gradual mastering of ideas and of the universe in

¹⁰ *A New Opportunity in Theological Education*. A description of the policy and program of the Council for the Clinical Training of Theological Students. (Revised and approved 1933). 14 p.

¹¹ Supplement to statement of policy set forth in the leaflet: *A New Opportunity in Theological Education*—now incorporated in this leaflet as revised for 1934.

¹² "Endocrinologic aspects of some neurologic conditions." *Arch. Neurol. & Psychiatr.* 3, 1920, 601-608.

¹³ Cf. footnote 9.

terms of them: religion is the realm of those ideas which we have not yet mastered. Its language is thus inevitably the language of symbolism. ("Symbols are the chief means by which the human mind expresses . . . those ideas . . . which it has not yet mastered.")¹³ It is rather striking that symbolism, which must remain the channel of religious growth, and is in itself a powerful technique, is given relatively little attention in the theological curriculum and by exponents of the faith. On the other hand, the new psychology has just come to appreciate the rôle played by symbols in human development, and, in consequence, to turn to religion for an answer to many questions.

The term Christianity implies that "Christ" occupies a central position in it. "Christ" suggests to the faithful the second person of the Trinity, instrument of creation through which God is made manifest. Hence the primacy of symbolism, and of the whole Logos doctrine. The infinite, timeless, spaceless, "reality" can be made manifest in finite terms only symbolically. Now the difficulty with symbols is that they are by nature organic and dynamic containing a dual tendency to increase insight and to conceal.

So long as a symbol is used consciously, attention being focused on that which the symbol aims to express, it conveys an ever increasing understanding and new meanings are grasped which succeed each other in a sort of hierarchy of development, each supplementing and correcting the other, not contradicting or falsifying it. But there is an eternal tendency to focus the attention on the symbol as being actually that and all of that which is being symbolized, to become unconscious of it as symbol, and then the symbol becomes outworn and dead, a deception, a shackle, a neurotic mechanism. It comes then to serve the will not to know rather than the will to know.

Whether or not the faith works in the direction of personality integration depends on whether in the symbolism as it is grasped and lived the dynamic forces predominate. As the consciousness of dynamic symbolism dims, the appreciation of the sacramental principle in life fades likewise. The sacramental principle in life, like symbolism itself, involves more than intellectual formulations. It is in itself a *Weltanschauung*, which means philosophy of life developed in its emotional, intellectual, and volitional aspects.

Religion has fulfilled its task essentially through symbolism, which is the reason for its creeds and rituals. A purely intellectual formulation can neither embody nor develop *Weltanschauung* in the sense of emotional and intellectual attitude determining life direction. We are in a period of unbelief today because we have forgotten the meaning of symbolism. If a symbol be taken literally it comes into inevitable conflict with scientific thought and becomes ridiculous. If a symbol be taken to have meaning in the realm of the intellect only and has failed to develop in the realm of the emotions or vice versa, infantile reactions persist in the personality which cause the individual to lose faith in himself and in the universe. A great many people today are giving up religion either because it seems to them ridiculous to believe that God is anthropomorphic—an old man with white hair sitting above the clouds—or because they have a deep hidden resentment against the tyranny of their own fathers which makes it impossible for them to pray "dear Heavenly Father" with any sort of comfort. They fear or resent in the Church a continuation of parental authority—or long for it. Were it but realized that when we call God "Father," we are but using a symbol that is tangible and humanly comprehensible to express the source of life and power in the universe, which because infinite is finitely incomprehensible, these intellectual and emotional difficulties would lose their force. It would be realized furthermore, as was said in the middle ages, that the development of several symbols guards against the possible falsification brought in by a too great stressing of any one of them. God is not only Father but also Architect; as triune He is called Life, Wisdom, Love.

This whole subject of symbolism in religion is so vast that from many points of view it should not have been touched upon in this paper, but one can hardly speak of the faith and the new psychology without mentioning it. It is fundamental in the whole process of the integration of the individual within himself and in his environment.

CONCLUSION

THE AIM IN THIS ARTICLE has been to give not a carefully articulated outline but, what is far more important, a sense of the interrelationships of the faith and of the new psychology through which they are being related to each other. The faith will not survive the crisis precipitated by the new psychology by simply adopting its techniques and point of view in pseudo forms. Even the grafting of this point of view and these techniques in their true form onto the traditional heritage of religion (should this be possible) would not help. Growing in the atmosphere produced by them the faith can check its expression of its own corporate life. In so doing it will find its place with reference to the new psychology, in mental hygiene and preventive medicine, but what is much more important it will come to understand itself more truly.

Questions of Importance

WHAT DOES THE CHURCH mean to you in supplying lofty ideals, noble purposes, inspiration and spiritual power to achieve life's greatest objectives?

Does it fulfill a real desire and spiritual need in your life? Or do you take the Church as a matter of course and attend it occasionally to be *respectable and courteous*? Is it merely another local institution that must be supported?

Is the Church merely the Institution that stands for those principles of morality and truth and religion that you would stand for, if you had the moral courage to stand for anything specifically religious? God forbid!

If you had kept a diary this past year what would it disclose in the way of Church interest, attendance, sharing its burdens and extending its services? What do you propose to do this year?

The most vital pre-requisite to building up a church is the *spirit of worship*, the next is sharing its blessings with others. "It is more blessed to give than to receive." As a fellow-worker with Christ, it is your responsibility to make the Church possible, and to influence others to share in its blessings.

Banking institutions show profitable returns on the basis of 6% interest. The Church of God calls for 100% interest, love, and loyalty. A divided loyalty is no loyalty at all. Loyalty and love of God is an attitude of heart and soul and mind and strength, and if there be anything more, God claims this too.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's," and you will find your own life made richer, nobler, happier, and more effective.

The Church of the living God has weathered all kinds of crises because it has the germ life of eternal truth in it. It took real men and women of living faith to build up for us our Christian heritage. Shall we be worthy of their sacrifices?

—Rev. W. L. Botkin.

A Good Win?

THE "GOODWIN PLAN" for raising money for churches seeks to enlist 2,500,000 women members of parish organizations in a scheme to buy certain brands of merchandise specified by the Goodwin outfit in return for which a two per cent commission on such purchases will be paid to the church, three per cent of the value of the sales will be spent in local advertising and one and one-half per cent will go to the Goodwin organization.

Only one brand of a particular article will be listed. We cannot understand why parish societies should lend themselves as a means to force manufacturers into this scheme; to penalize by a virtual boycott, the manufacturers who are not "in"; to destroy the business which a local dealer (perhaps a member of the parish), may have built up on a brand not given approval. Let's find a better way to support our churches that will not plunge our parish societies into business and possible controversies.

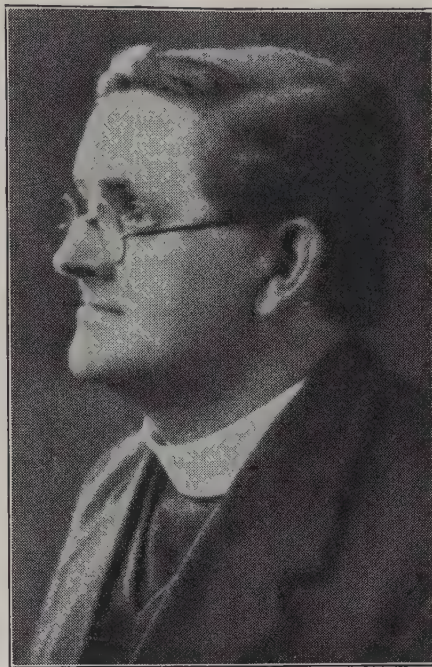
—Catholic Citizen.

¹³ J. H. van der Hoop, *Character and the Unconscious; a Critical Exposition of the Psychology of Freud and Jung*. Authorized translation by Elizabeth Trevelyan. London, Truebner; New York, Harcourt, Brace, 1923, p. 119.

Freud and Christianity

By the Rev. Albert E. Baker, M.A. (Cantab.)

Vicar of St. Michael le Belfrey, York, Examining Chaplain to the Lord Archbishop of York,
Visiting Lecturer for 1934 in Berkeley Divinity School, New Haven



REV. ALBERT E. BAKER

WHAT is psychoanalysis? Freud and his followers claim that they alone have a right to be called psychoanalysts, and other distinguished psychotherapists—Jung, Adler, and Allers, for example—seem to agree with them on that point. Indeed, if we took an alternative view, and included under psychoanalysis all methods of mental healing which depend on free association or dream analysis or probing into the Unconscious, it would be almost impossibly difficult to define the theoretical basis of our subject. So when I say psychoanalysis I mean Freud, just as when I say religion, for most practical purposes, I mean Christianity.

Freud's writings are definitely anti-Christian. He assumes a complete psychic determination, believing that every mental event is bound to the distant past of early childhood by a chain of relentless causality; Christianity implies a power of choice between right and wrong. For him the *ego* has importance and reality only as the "ring" in which instinctive impulses fight for victory. Christianity teaches that the destiny of the self or soul is an eternity of fellowship with God, *whose child it is*. He does not believe in conscience or duty or, indeed, reason as effective realities in the human mind, but explains them away as "rationalizations" of repressed, and therefore unconscious, impulses. The motive of all human behavior, the ground of every opinion that a man holds, the reality of every ideal that he cherishes, are to be found in his Unconscious, in his repressed, impulses. Freud believes that the essence of the human mind is sexual impulse, incestuous in its goal, murderous in its intention. That, stripped of all disguise, is the meaning of all Freud's references to the Oedipus complex. We must not look onward and upward to see what we are, but backward and downward. The saint, the hero, the prophet, the poet, the social worker: what Freud believes to be the truth about these people is so filthy that neither the Law nor my own conscience would allow me to state it in concrete detail.

Freud's system is, in theory and practice, ill-considered and self-contradictory; it issues in scepticism. He says: "Mental processes are essentially unconscious." But, if so, *catharsis* is patently absurd. It aims at curing a neurotic by making fully conscious the causes of his symptoms and their accompanying affects or emotional states. Freud says that symptoms vanish when their unconscious antecedents have become conscious. But how can these things be if "mental processes are essentially unconscious"?

Why does Freud believe in psychoanalysis? Is it because his "clinical experience" has convinced him that this account of the human mind is the correct one? Or is it because the insight so gained has enabled him and others to throw much light on religion, poetry, drama, and even science? Such reasons for his belief are only rationalizations. He really believes in psychoanalysis, not as a result of reason or evidence, but as a result of repressed instinctive impulses. The reasons he gives for believing in rationalization are themselves rationalizations. Freud professes to see in *Hamlet* a product of Shakespeare's Oedipus complex.

There can be no doubt that an acute and honest Freudian can see that Freud's *Introductory Lectures on Psychoanalysis* are sprung from the same root. If that is the case, the book may be of interest to Freud and any one who proposes to write his biography, but it can have no value as an objective account of psychology.

The treatment of neurotics by psychoanalysis is sometimes compared to the priest's direction of souls in the confessional. In both cases, perhaps, the relief comes which is the result of telling one's troubles.

The grief that does not speak
Whispers the o'er-fraught heart, and
bids it break.

But there is nearly as much difference between telling "repressed complexes" to an analyst and telling God of sins of which you accuse yourself as there is between receiving the assurance of God's pardon and being cured of a hysterical stammer. The psychoanalyst encourages the patient to empty out his most secret and shameful thoughts and desires before him (he may be a quack), to hold nothing

back which conscience or decency or intelligence would forbid him to utter, and that without any "seal of the confessional" that can be enforced. There is no resemblance between that and the Catholic practice of sacramental confession. And, apart from Protestant controversialists, nobody believes that any money is made out of hearing confessions.

FREUD holds that religious beliefs are childish illusions to reconcile man to the uncertainties of life, the certainty of death, and the restrictions which society thrusts upon him. His Unconscious creates the "Father Image" (a Created Father in heaven); man remains a child! These dogmas are to be believed, he says, because our primal ancestors believed them, because of ancient writings, and because they must not be doubted! These illusions are fulfilments of the oldest, most persistent wishes of mankind. Religious man is still in the stage of a spiritual childhood.

Freud teaches that the human child, finding it impossible to adjust with complete success the needs of his instinctive nature to the growing requirements of society and the pressure of his natural environment, nearly always passes through a neurotic stage. The neurosis represents a clinging to childhood and a resistance to education, in the wider sense of the word—a shutting one's eyes to reality. Similarly, religion is a universal neurosis! It clings too long to the progress of civilization. But as most children overcome their neuroses spontaneously as they grow up, so we may prophesy that humanity will grow out of its religious illusions. With a curiously inverted logic, Freud offers what seems to him evidence of this theory. He says that the true believer is in a high degree protected against the danger of certain neurotic afflictions. "By accepting the universal neurosis he is spared the task of forming a personal neurosis." Which is a way of saying that because few practising Christians go to the psychoanalyst for treatment, therefore Christianity must be a supreme form of mental disease. Elsewhere Freud asserts, although no

proof of his statement can ever be possible, that the decay of Christianity has coincided with an increase of the number of neurotic sufferers.

Religious education degenerates the mind, says Freud. Witness the distressing contrast between the radiant intelligence of a healthy child and the feeble mentality of the average adult! The only instrument we possess for controlling our instincts is our intelligence. If we enfeeble the intelligence by accepting uncritically all the absurdities of religion, how can we expect to develop the intelligent control of civilization? We must try the experiment of a non-religious education. That is the only hope for the future, for only so can we develop human intelligence. Man will have to stand alone, without the tender care of a benevolent providence. But, after all, man cannot remain a child for ever.

It is impossible for me to reply, in the space at my disposal, to this farrago of prejudice and assumption. It must suffice to warn Church people that the less they have to do with psychoanalysis the better it will be.

Faith

IN THESE DAYS when religious faith is being severely shaken, it is well to consider how great a part faith plays in all life. Recently our President used these words: "We are on our way and we are headed in the right direction." The point being, that while the future was filled with uncertainties, we could go forward with confidence because we were doing our best to find the right way, and to the best of our ability we were certainly headed in the right direction.

In every department of life the future is always filled with uncertainties. We cannot tell what tomorrow will bring forth. We never can know what next year will hold in store for us. The future must inevitably be largely problematic and uncertain. That is no reason, however, for resting on our oars, for giving up in our efforts to go forward. That very fact calls for faith, faith of the highest kind, faith in God, faith in our country, faith in ourselves. We do know that if we do our best in planning, and executing those plans, tomorrow will be all right. We may make mistakes, we may have to retrace our steps, but, on the whole, because we have faith, we can rest assured that life tomorrow will be equal to, if not better than, life today. Without this faith we could never proceed, we could never achieve anything, we could not even stand still, we should go backward. No matter in what department of life you are laboring, this is a fundamental truth.

One of the chief purposes of religion is to maintain this faith, one of the noblest of Christian virtues. Our Christianity should keep our faith burning brightly all through life. If it fails today, then we have lost one of Christianity's choicest fruits. We can be grateful to our President for his example in this matter. Let us in all things seek to emulate him! Let us strive daily to do our best with God's help! Let us rely on the providences of God and live up to them and tomorrow will take care of itself! In truth, "we are on our way and we are headed in the right direction." Go forward with a great faith!—*Rev. Granville Taylor.*

Unemployed Clergy and Nevada

REALLY, NOW, about unemployed clergy. A few, of course, should never have been ordained. Some have been unfortunate in placement. Some have deteriorated and so isolated themselves. But some have created definite barriers for themselves in respect to a field like Nevada. Two, soon to be ordained, want to come but they want to get married. Two others want to come for the health of their families. Three others who have fallen by the way-side want to come to recover themselves. Nevada is not a field for any of these classes. Still we have churchless towns, and unevangelized scattered people just waiting.—*Bishop Jenkins of Nevada.*

IN ANSWER TO THE QUESTION: "Was incense used ceremonially in any of the cathedrals after the Reformation?" *The Church Union Gazette* says: "We have the case of Ely Cathedral, where incense was used ceremonially at the high altar as late as 1770 on the greater festivals. It was discontinued because it aggravated the asthma of one of the residentiary canons!"



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Baptism and Epiphany

READ St. Mark 1:9-11.

THE TRADITION preserved by St. John Chrysostom is that the baptism of our Lord took place on the same day as the visit of the Magi, but thirty years later, so that the feast of the Epiphany commemorates both. This is the reason why the account of the baptism of Christ occurs in the Gospel for the Second Sunday after Epiphany. Let us take three points for meditation.

1. "Jesus was baptized by John in Jordan." Picture this scene in its likeness and contrast. Crowds of people come pressing to John for baptism, stirred by his warning, "Repent ye." Their souls are stained with sin, their consciences stirred within them by the terror lest when Christ comes in His Kingdom they may not be fit to share in its blessings. In the midst of the throng is the King Himself unrecognized in His carpenter's garb. No spot of sin defiles Him nor does He need cleansing. Yet He identifies Himself with the sinful multitude whom He has come to save and presses the reluctant John to receive Him exactly as He does all the others. He bears the sin of the world by sharing it. He takes His stand beside the great Forerunner, as endorsing both the warning and the need of a purifying baptism. What an example He sets! To those who question the value of outward forms, the action of Jesus in undergoing John's baptism is significant. He did not undervalue the outward sign when He received this baptism under the old covenant. And under the new He filled it with more glorious meaning. He stands forth before the multitude and openly takes sides with the movement of reform.

2. "He saw the heavens opened and the Spirit descending." There is no evidence that anyone else saw or experienced this. It was unveiled to His Soul and His alone unless we take the assertion in the first chapter in St. John as historical that John the Baptist also had a glimpse of what was happening. In any case it was a mystical and not a physical experience. Think of it as the climax of thirty years of quiet, patient preparation on our Lord's part. During that long probation He was waiting for the sign that should tell Him it was time for His ministry to begin. How often during those years of obscurity in Nazareth as He looked out upon the world's perplexities and its needs He must have longed to lift His voice. But He remained silent. What a lesson to our impatience. But this was not only the moment when the long preparation came to its climax. It was the hour of consecration for the difficult task before Him.

3. "This is My beloved son." Many writers translate the words "my only son." In any case, here was the manifestation of the threefold activity of the Blessed Trinity. The Father bestows the Holy Spirit upon the beloved Son. In this faith every Christian baptism is performed. "I was baptized in the name of the Father and of the Son and of the Holy Ghost," and thereby made by adoption a son of God, having been joined to Christ as one of His members through the power of the Holy Spirit.

In the baptism of Christ there is a true Epiphany, a manifestation of His glory. It was as yet a hidden glory, for He walked by the side of Jordan, appearing outwardly no other than the multitude who thronged on every side. Yet there were those who could perceive that glory and a little later after the Temptation, were driven by the sight of it into discipleship and fellowship with Him.

Almighty God who by the baptism of Thy well beloved Son in the River Jordan didst sanctify water to the mystical washing away of sin, grant to us and to all those who are admitted into the fellowship of His baptism to be kept undefiled through the power of the Holy Spirit, that we may behold His Glory and know even as we are known, through the same Jesus Christ our Lord. Amen

Frederic Cook Morehouse Memorial Library

ON THE FEAST of St. John the Evangelist, December 27, 1933, the Frederic Cook Morehouse Memorial Library was dedicated by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee. Members of the Morehouse family and officers and employes of the Morehouse Publishing Co. were present.

The Morehouse Library is in the building that houses the publishing company and the offices of THE LIVING CHURCH, at 1801 W. Fond du Lac avenue, Milwaukee. It is established and maintained by these as a memorial to their former head, and is available as a reference library for the clergy and the public, who are cordially invited to make free and frequent use of it.

The library is housed in the former office of the late Frederic Cook Morehouse, which has been enlarged for the purpose. Although it is small, numbering only some twelve hundred volumes, it contains some valuable material not available elsewhere in Wisconsin, and much that is useful for reference, especially on the history, doctrine, and records of the Episcopal Church.

The nucleus of the library is a part of the personal library of Mr. Morehouse, whose name it bears. This personal library, which was a fairly extensive one, was divided into three parts after the owner's death, June 27, 1932. The books dealing with municipal government, of which Mr. Morehouse had a representative collection, were given by his executors to the City Club of Milwaukee, of which he had served as president. Many of the general literary works and books of reference were given to the Milwaukee Public Library. The religious and theological works, as well as some of the historical and general ones, were retained as a basis for the Memorial Library. To these have been added other publications designed to make the library an up-to-date, well-equipped one, with its chief emphasis upon religious books, particularly those of the Episcopal Church and those relating to Christian unity. It is hoped that as the library grows, this emphasis will be maintained, so that in years to come it may have a really exceptional collection of books.

As is to be expected in a library founded in memory of the editor of a Church paper, the religious press is well represented. The library maintains bound files of THE LIVING CHURCH and the *Living Church Annual*, of which Frederic C. Morehouse was editor, and also of the *American Church Monthly*, *Anglican Theological Review*, *Cathedral Age*, *Christian East*, *Christian Century*, *Churchman*, *Church Times*, *Commonweal*, *Green Quarterly*, *Guardian*, *Historical Magazine of the Episcopal Church*, *Irenikon*, *Spirit of Missions*, and *Theology*. There are also complete files of certain Church periodicals no longer in existence, notably *Findings in Religious Education*, the *Young Churchman*, and the *Church Eclectic*. Secular periodicals of

which bound files are maintained include *Current History*, the *Literary Digest*, *Review of Reviews*, and *Time*.

The Morehouse Library has an exceptionally complete collection of year books of the Episcopal Church. Beginning with *Sword's Pocket Almanac* for 1827, continued to 1858, these include the *Churchman's Almanac*, 1838-52, *Church Almanac*, 1852-91, *American Church Almanac*, 1893-1921, *Whittaker's*

Churchman's Almanac, 1874-80, *Churchman's Year Book*, 1870, and the *Living Church Annual*, 1882 to the present. The last named, now the only year book of the Church and much more inclusive than any of its predecessors, was a quarterly from 1890 to 1902. Year books of the Church of England, the Roman Church, and Protestant groups are included as well. The various clergy directories are also represented, including *Lloyd's*, which has now become *Stowe's*, and *Crockford's*, covering between them the entire Anglican communion.

There is a complete file of General Convention journals, including that of the single General Council held during the Civil War by the Protestant Episcopal Church in the Confederate States of America. The library is also rich in official publications of the Church, such as reports and publications of the old Board of Missions, the National Council, and other agencies. Most of these were generously given to the library by the Department of Publicity of the national Church.

The Morehouse Library includes a good representation of liturgical publications, including various editions of the Book of Common Prayer—American, English, Scottish, Irish, Canadian, and translations used in various missionary jurisdictions throughout the Anglican communion. The Standard Prayer Books of 1892 and 1928 are on its shelves, the former being on loan from the diocese of Milwaukee.

The library plans to devote particular attention to pamphlet material related to religious and historical subjects. In the former category, a series of "Emergency Tracts" published by the Young Churchman Co. in 1891 and 1892 are worth noting, since they are now quite rare. They are devoted to a defense of the faith, and particularly of the Catholic character of the Church, in the light of current attacks, and have been given to the library by some of the heirs of the late Bishop Webb of Milwaukee. In the latter may be mentioned the publications of the Foreign Policy Association and the Carnegie Peace Foundation.

There have been a number of highly appreciated gifts to the library since its announcement last June. Among these, in addition to the one already mentioned, are a combination Bible and Church of England Prayer Book published in the 1660's and several other religious books given by Mrs. Isabella M. Butter of



A SECTION OF THE LIBRARY, SHOWING THE MEMORIAL PLAQUE AND PICTURE OF MR. MOREHOUSE

Milwaukee, originally belonging to her grandfather, William Arnold (1794-1863). Another old Bible, published in 1615, has been given by the Rev. A. L. Byron-Curtiss. Miss Anne Ambridge, grand-daughter of the Rev. Dr. William Bliss Ashley (1811-1893), has donated some interesting books from his library, including a book of hymns published in 1828 and a devotional book entitled *The Religious Souvenir* published in 1837. Washington Cathedral has contributed a complete file of the *Cathedral Age*, and the Society for the Promotion of Christian Knowledge has made it possible to obtain an almost complete file of *Theology*.

Several year books and Church almanacs have been given by Miss Alice L. Snyder. The Rev. G. MacLaren Brydon, historiographer of the diocese of Virginia, has contributed valuable material on the Colonial Church. Other contributors, in addition to various members of the Morehouse family, include Bishop Parsons of California, the Rev. Robert D. Vinter, Miss Ruth Brewster Sherman, and Miss Sue B. White.

The Morehouse Memorial Library is anxious to add other worthwhile books, of particular interest to Churchmen, and would greatly welcome further contributions from interested individuals. Particularly desired are back files of the *Spirit of Missions*, the *Anglican Theological Review*, and the *Churchman*, unusual Prayer Book and liturgical items, the *Encyclopedia of Religion and Ethics*, text books and works in the field of religious education, diocesan and parochial histories, biographies of noted Churchmen in all ages, out of print Church books and pamphlets of all kinds. The editor of THE LIVING CHURCH, who is also one of the custodians of the Frederic Cook Morehouse Memorial Library, would welcome communications from any readers interested in donating, or in leaving by will, items such as these to the library, where they will be permanently preserved, catalogued, and readily available for reference.

A Tribute to Bishop Restarick

FOUR-SCORE years of nobly consecrated living was halted when Henry Bond Restarick passed into the life everlasting. For more than a generation this beloved man had gone about among us doing good, after the example and precepts of the Master he served so well.

Old men and women, the sturdy middle-aged, the youth of these Islands, and the little children will miss him so greatly. They are deeply grieved that no longer will he walk among us. His great heart held so much loving kindness, his fine, versatile mind gave so much in wise counsel and creative effort, his wide sympathy and understanding were so helpful that thousands feel a personal bereavement now that he is gone.

He was distinguished in varied fields. As a prelate he was a true leader of his Church. As an author he had attained international recognition. He was an outstanding authority on historical subjects. He was a vivid figure in civic affairs and intellectual activities. In every worthy thing that engaged his fellow men he was interested and he gave of himself unstintedly to the last. He had a rare gift for friendship and he drew friendship to him.

We are saddened, but we are also uplifted at the thought that this inspiring life was spared to us so long and that at last he rests from his labors in the assurance that all is well.

—Honolulu Advertiser.

Informed Christians

"AN INFORMED Christian is an interested Christian." We don't know who said this, or whether the quotation is correctly stated. But we cannot help but be more interested in things we know something about. The Episcopal Church is most fortunate in the caliber of its periodicals, which are second to none. They stand staunchly for the American principle of a free press. The *Spirit of Missions* is our official publication, and is ranked in the forefront of missionary publications. The *Churchman*, THE LIVING CHURCH, *Southern Churchman*, and the snappy little *Witness* speak fearlessly but courteously from somewhat differing points of view. Recently they have been offering contributions that provoke thought to an unusual degree. One or more of these periodicals should be read by every Churchman.

—Rev. Charles E. Craik, Jr.



Churchwomen Today

Ada Loaring-Clark, Editor

MARY MAY WHITE, vice-president at large of the Auxiliary in the diocese of New York, suggests to the women of her diocese the use of pertinent questions in daily, personal self-examination. In view of the emphasis we must place on Christian discipleship today, these five questions will prove helpful to each one of us.

Prayer Life

1. Do we pray with faith?
2. Is God our dominant desire?
3. What is our attitude in prayer?
4. Do we understand thought control?
5. Have we a rule of life in prayer?

"Prayer is the channel of the motor-power of our Christian life" says Mrs. White. "We are all faced with difficulties, which are part of the present age, and feel our inadequacy to cope with them. Few realize that the practical help they need is to be found in God. All life is of God. All activities ought to be carried on in conscious recognition of drawing upon Divine energy. In prayer, by our union with God, we are lifted above our limitations, and may be made centers of light and power in the circle in which we move. The quality of our personality depends upon the quality of our prayers."

A MOST PRACTICAL and interesting "Leaders' Guide" has been prepared by the Girls' Friendly Society in mimeographed form. While it is especially planned for the use of associates and leaders of this organization, it is full of valuable suggestions for other Churchwomen and girls. We must prepare for leadership, it doesn't just happen! This timely, up-to-date publication will help Churchwomen in their understanding of girls' problems and those of older women too. It is both practical and entertaining and tells one how to intelligently coöperate with others in the planning of programs; of things to discuss; about the use of leisure; plans for recreation and numerous other things. It can be obtained from the G. F. S., 386 Fourth avenue, New York, price twenty-five cents.

No Rest Allowed

HERE IS AN INTERESTING incident. In the current events class of one of the mountain schools of our Church, where the youngsters are keenly interested in the affairs of our own country as well as in foreign ones, a young girl of eleven, in the fifth grade, is perhaps the star pupil. She is a shy mountain child, who works very hard over her papers. The other day when asked what she was hunting for so earnestly in the school-room she said, "I've lost my notes about the man who went into the sky in a ball." Stratosphere was beyond her comprehension but she knew the main facts. A few weeks earlier she wrote a paper on The Blue Eagle and the N. R. A. which read as follows: "N. R. A., I think means no rest allowed, that means for everyone to work. The Blue Eagle with the red and white is after the flag and he has a wheel in one claw and lightning in the other. Wheel means work and lightning means quick about it." This, together with several others, was sent to the President by the Current Events Class with a letter assuring him of their interest in his plan and their desire to coöperate with it. You can imagine how glad they were to receive one in return from Mr. Roosevelt's secretary.

IT IS A MISTAKE to anticipate worries that never happen. To expect that the standards of the Church which have stood for 2,000 years can be laid aside for a modern philosophy that has never been tested. To estimate by exterior qualities when it is that which is within that is of true value. To attempt to mould all dispositions alike. To expect uniformity of opinion in all things. To fail to help others whenever and however we can.

Modern Catholicism and Missions

By W. Norman Pittenger

THE WIDESPREAD INTEREST in foreign missions and the value of their continuation as one of the primary activities of the Christian Church—an interest which has been deepened by the recent publication of the report of the Laymen's Commission of Inquiry—has been crystallized in an article by the Rt. Rev. Charles Fiske, Bishop of Central New York, which appeared in the September *Atlantic*. In this article, Dr. Fiske puts some pertinent questions concerning the whole problem of missions, among them the significant one as to whether or not we Christians at home hold a faith sufficiently vital and constructive to make it worth the trouble and expense of importation to foreign lands.

The present article is an attempt to put forward, as plainly as may be, a view of Christianity, its relationship to other religions, and the place of foreign missions in this complex, which is winning acceptance among forward-looking and Catholic-minded theologians and missionaries of the Anglican communion; but which is not confined to the "Liberal Catholic" group in Anglicanism, since many thinkers and workers in the Roman Church as well as in Protestant denominations have come to a similar viewpoint. The position is the very antithesis of bibliolatrous Fundamentalism, and it is also far removed from the nebulous doctrine-less liberalism of yesterday—a liberalism which lingers on in some sections of the report of the Laymen's Commission. The standpoint here defended seems to those who maintain it to be both adequate to the traditional Catholic and Christian faith and experience, and also satisfying to the modern mind; and furthermore eminently worthy of transmission to other lands and to the followers of other religious traditions.

But first of all, before such a view can be presented, it is essential to say that religion, as a metaphysical affirmation and not merely as a matter of humanitarianism and social ethics, is certain to continue a dominant factor in man's life. The statement is made dogmatically, but it could be proved abundantly from a survey of the great thinkers of our day. We repeat, "as a metaphysical affirmation." If there is one thing which more than anything else vitiates the much discussed report of the Laymen's Commission, it is the seeming assumption that the chief work of the missionary should be "going about doing good." Now this is certainly a part of the Christian vocation, and therefore a part of the missionary's duty; but it does not constitute his major function. Indeed, there is a sort of doing good which, as Fr. George Tyrrell used to say, is largely composed of "going about"—a running hither and thither without any deep and underlying reason for doing so. But the Christian's first task is not social service, but the proclamation of the love of God, revealed to man (and more particularly to him) in Christ Jesus. Christian social service is the direct result of that profound experience of God's redeeming love, made richly available to men in Christ and his Church.

Certainly in this country and in Europe the purely humanitarian conception of Christianity has broken down. It has collapsed under a double fire. On the one hand this view has been assailed by the biblical critics who have shown conclusively that, whoever he may have been and whatever he may have thought of himself, our Lord was certainly not *merely* a good man with a serene confidence in God's fatherly love, one who spent His life entirely in disseminating ethical culture, and who died a pathetic martyr to an idealistic faith; and on the other hand, the experience of recent years has indicated that man's greatest need is not for ethical teaching and social service, valuable as these may be, but rather for the assurance that ultimate Reality means intensely and means well. In other words, man seeks a Gospel—good news about the things that really matter.

Nor is this true of Europe and America alone; it is true

of the whole world. Everywhere man is looking for some compelling message of faith, hope, and love. He is not contented with humanism and ethicism, but seeks something more, something which is beyond himself and which comes to him with the ringing note of authority. Nor can he be put off by what is at best only a philosophy; he desires a revelation, a sure word from that Eternal Reality in which his little human life is set. And so long as this craving continues, just so long will religion with all its metaphysical implications and also with its fruits in service, remain as one of the central, if not *the* central, interest of man.

LET IT BE GRANTED that religion so understood will be an abiding element in human life and experience, without which man would not be really man, but as a beast of the field. It would then appear, on the basis of the present existent world religions, that the future must be in one of two directions. For there is little or no possibility of a "new religion" which will capture men's hearts and minds; the failure of all such "made to order" productions is written plainly in the pages of history.

In the first place, it is possible that the several religious traditions may each be regarded as an equally significant representation of that ultimate Reality which men call God. This is the logical development of the practice of Hinduism, with its pantheon of gods, all equally divine and all equally revelations of Brahma, or the One Being. The result of such a theory would be a theosophical religion which would see in Christianity, traditional Hinduism, Buddhism, Confucianism, Mohammedanism, Judaism, and the rest of man's faiths, absolutely similar manifestations of the same Reality, all valid, each one as true as the others. The other possibility is that these differing religious systems may be considered as embodying genuine elements of revelation and truth, but in most varying degrees of significance. Along this line, Christians may make the claim that their religion is the crown and the criterion of all the other faiths which have appealed to the human heart. That is to say, we may look upon Hinduism, Buddhism, Mohammedanism, and even the crudest animism, as containing some quite real measure of divine self-revelation, while Christianity will be believed as the central and normative self-disclosure of Reality, fulfilling the rest and supplying the standard by which their relative significance may be understood.

What we must not claim is that Christianity alone is absolute truth, and the other religions are absolute falsehood, a position which has been supported by some of our over-zealous Fundamentalist brethren, but one which is disastrous both in missionary practice and from a theological viewpoint. If we attempt this claim, we cut at the very foundations of our own religion. As the Baron von Hügel used to say, unless man's every experience of goodness, truth, and beauty, his every spiritual apprehension, is given by God and is a real revelation of Him, Christianity can have no firm rooting in human life and in Reality. It is completely cut off from all of men's other knowledge and experience and by that very token rendered in all essentials meaningless.

Surely the latter of these two possible developments—that which regards religious history as a progressive revelation which somewhere finds its culmination and its norm—is the more likely. If all the many faiths of men are regarded as being equally true, then all are equally false. Otherwise the universe of our experience is not a universe at all, but a multiverse, for there are important differences not only in the underlying world views of the several religions, but in certain of their ethical ideals. The various traditions are in many ways mutually contradictory,

even though there is admittedly a large amount of similarity to be found among them. Furthermore, a uniformitarian conception of religion is not true to our more general human experience. This experience may safely be said to indicate varying degrees of intensity and significance in human life and history, rather than a dead level of sameness. Likewise, the philosophical outlook which is increasingly prevalent today—that of an emergent and graded world progress—is the opposite of such a religious synthesis as the advocates of a theosophy desire. Human history, life, and experience are many-sided and many-graded; and some of these grades have more significance than others, while it is only in the light of the higher that we can apprehend the real meaning and value of the lower.

IF WE ACCEPT this second position, we may confidently assert, not as a matter of proof but as a reasonable faith, that in Christianity, with its rich fruits in human experience and its fertility as an interpretative principle, God's self-giving to men finds its center. We may say that other religions converge upon it, and that Christianity and Christianity alone can guarantee the real measure of truth in each of them, and yet complete them all by reason of its own unique and definite quality. It is our contention that such an enlarged Christianity, as including all the good in other religions and adding to them its own special good, can legitimately hope to win the allegiance of all men, if it be presented to them in the spirit of the Christ who said that He came not to destroy but to fulfill.

In this universal Catholic and Christian religion of the future, which we see developing from our present tradition as it comes into close contact with the other religious systems, the essential experiences, values, and emphases of historic Christianity will be maintained, but by reinterpretation will be put forward in terms which are more intelligible to men of this generation and of differing backgrounds than the formulae which may have been satisfactory in past ages but are without meaning today. And the heart of this faith will be just what Dr. Fiske sets forth in his *Atlantic* article as essential to any constructive Christian theology: the presentation of "the life of Jesus as an unveiling of Deity," and of "His Cross as a great light streaming backward and forward to show the cost at which human redemption is won."

The determining facts of God's supreme and definitive self-manifestation in Christ and the at-one-ment of men with God made supremely possible through the death of Christ on Calvary, however they may be explained, will remain at the heart of the new Catholicism, but they will be seen as part—the most significant part—of a great movement by which Eternal God has ever been bringing His human children into closer relationship with Himself. The profound sacramental stress of the historic Church will be continued, as men find that in the Eucharist and in the other sacraments their life in God is deepened and strengthened; personal holiness and the mystical element which keep religion alive at its center will remain. The Christ-revelation and the Christ-life will be understood as the goal toward which all human evolution tends, and therefore Jesus Christ will retain His divine-human value as "the way, the truth, and the life." Nothing will be lost, and much that is precious will be gained. For the broadened Christian tradition will find room for the truth imparted outside the historic fold, and will gladly welcome the non-Christian revelations as so many "Old Testaments" which have prepared men for the fullness of God's glory in the face of Jesus Christ.

Likewise, it will accept the findings of science and criticism and will work them into its new synthesis of religion and culture. It will be open to all new knowledge, from whatever quarters it may come, and will seek to baptize it into Christ and make it subservient to His great purposes. It will regard history as the "actualization in time of something that has eternal reality beyond change and time," the "bringing more of value, of meaning, of God into the world," in a many-graded process which culminates in Christ in His Church, in whom that process

is lifted to the new and supervenient level of God-in-manhood—a level adumbrated and partially realized elsewhere but here actualized in the rich and deep union of Deity and Humanity effected in Christ—the burning focus of God's self-revealing activity. Such an extension of the Incarnation faith as this, which sees in Christ the condescension of Eternal Reality realized to a degree absolutely unparalleled in the natural world or in human history, will make all life meaningful and impart to it a new beauty and loveliness.

And the Holy Catholic Church, which the Prayer Book defines as "the blessed company of all faithful people," will become the spiritual home of all men, the guardian of their finest values, and the guarantor of their noblest ideals. It will nourish men's spiritual lives and permeate the world with the Christ Spirit, until all things are made over into the likeness of the pattern shown on the Mount of Vision. So men will be able to say that they come through the living Christ in His mystical Church Body, the "fellowship of the Holy Spirit," to Eternal God, and in Him find rest for their souls.

IS NOT THIS a faith which captures the imagination and provides a powerful incentive to missionary labor? Does it not retain the basic values of Christianity and yet extend a cordial and generous welcome to all that is good and true elsewhere? As Canon Quick has said, the missionary must so believe in his Lord that he can recognize the work and presence of that Lord in many a Nazareth which narrow-minded Fundamentalism despises and neglects. Nor is this a new approach to Christian missions. The same principle, applied differently in different circumstances, has been enunciated by Justin Martyr, Clement of Alexandria, and Origen in the Early Church, by Cardinal deLugo and St. Francis Xavier in later times, and by Baron von Hügel and Friedrich Heiler and many other loyal Christian thinkers in our own day. Such an approach is liberal and modern, but it is also evangelical and Catholic, in the deep meaning of those words.

Ours is indeed a glorious message, a glorious gospel, of which we need never be ashamed. And in this faith we can look forward with confidence to the day when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

The Church and Its Work

WHAT PART is the Episcopal Church to play? We are one of the smaller communions. We have about 1,250,000 communicants and possibly 2,500,000 baptized members. We are less than two per cent of the population, but we are nearly 30 per cent of the college and university students.

Our influence confessedly reaches far beyond the limits of our membership and for this reason among others we are mediating communion between the two great divisions of American Christianity, between the great Roman Catholic Church on one side and the various Protestant communions on the other. And we touch them both with intelligence and with sympathy.

There is much both in the faith and order that we hold in common with our Roman Catholic brothers, and there is much that we share with our Protestant brothers. We are too Catholic for some of our members and we are too Protestant for others.

We are constantly being told that our position is hopelessly illogical, but after all that is just one more proof that life is not governed by logic. Our unit is that of the family, where one son is a dyed in the wool conservative and the other an extreme liberal, but both are held in the family together by a mutual loyalty and a mutual trust.

And if there is ever to be a reunion of the scattered divisions of the Christian Church, and apart from it I see little hope of winning this world for Jesus Christ, then I believe the Episcopal Church in the United States has a great part to play in common with the Anglican communion throughout the world.

If we are to make full use of our providential position as the *via media*, then in my judgment it is vitally necessary we maintain our family unit which arises not out of intellectual agreement, not out of thinking alike, but of brotherly trust in the good will and the loyalty of our brother Churchmen and out of common prayer and common service for the extension of the Kingdom of God.

—Bishop Mann of Pittsburgh.

Balkan Problems

By Canon W. A. Wigram

THERE IS ONE standing difficulty among all the national Churches of the Balkans, and it is one of the facts that make them a standing danger to world peace, and that is the question of the minorities. All national types are mixed up together in what used to be "Macedonia," "like fruit in a salad" as a French diplomat said—for which reason "a Macedonia" has become the standard name for that delicacy! It is simply impossible so to draw frontiers as to include all of one type in any one land, and they are too mixed for "exchange of minorities" to be practicable. Hence minorities exist in all lands, and where the Churches are national the question becomes religious as well as political. Hence, an effort to bring about an understanding between Churches affected is an effort to remove a danger to world peace. Such an effort is being made now between the two nations where the problem is most acute—Bulgaria and Serbia or Yugoslavia. Thanks to recent treaties the question there is of a Bulgarian minority within Serbia, and it has always been felt that that must be settled—and cannot be settled.

The Serb offer has been that Bulgar congregations and villages in Serbia shall be allowed Bulgar priests and rites but no bishops of that nation. The priests must serve under Serbian diocesan. That was felt to be inadequate, and no further progress has been made for some years.

Lately, however—in April of last year—a Serbian delegation was invited to Bucharest by Miron, Patriarch of Rumania, and in that capital the members of it were able to meet a like delegation from Bulgaria, and got on extremely well with them. Finally the Serb and the Bulgar, Bishop Nicholas Velomirovic of Ochrida and Archbishop Stephan of Sofia, felt able to join in a "concelebration" of the Liturgy, though their Churches were not in formal communion. The leaders of both Churches were formally commemorated on the occasion. This act was meant, of course, to lead to formal communion, but actually the method of beginning a process with an act that ought to be its crown seldom succeeds, a fact that enthusiasts elsewhere might remember with advantage—and in this instance conservatives on both sides were shocked. In Serbia the politicians were for once more intransigent than the bishops, and condemned the impetuous Nicholas for his premature action, observing that they had always known him to be more saintly than discreet! The Bulgarian discontent was voiced by their bishops, particularly by a prelate who holds an anomalous position, Boris, Exarch of Constantinople. The history of the schism that causes the troubles is embodied in his throne. Previous to 1870 it was the discontent of the Bulgarian people with the "Hellenizing" policy of the Ecumenical patriarchate, and the fact that that Greek authority refused to allow them to have Bulgarian clergy and services, that brought about the separation. Failing to secure that recognition they declared themselves an independent and autocephalous Church, with their own bishops and their own Bulgarian liturgy. All Bulgarians, it must be understood, were then Turkish subjects, and this procedure of theirs had to be legalized by Ottoman law. There was no great difficulty in securing that, for Russia, for political reasons, supported the claim, and the Turk (on the old *divide et impera* principle) was always ready to recognize yet another division of his Christian subjects. He insisted, however, that the "Exarch," or Presiding Bishop of the Bulgarians, must reside in Constantinople, and he was accordingly provided with a palace and a singularly ugly cathedral, close to the "Phanar" where the Ecumenical Patriarch resides, and so right under the very nose of the man who most objected to his existence.

The land of Bulgaria is independent now, and the Presiding Bishop of that Church is practically its patriarch. Nevertheless the Exarch remains, as a sort of fifth wheel to the ecclesiastical coach, with no very special functions, save to annoy the elder

Church, and to serve as a convenient place to put a dignitary whom nobody wants. "*Promoveatur ut amoveatur*" is a principle that is not confined to Roman circles!

The office is now held by a man who in the days of the old troubles in Macedonia—when every see had at least two claimants—was Bishop of Ochrida; and one can therefore see that it was a trial to poor human patience when he saw the Serbian intruder in his bishopric, from which he has been an exile for some twenty years, thus coming to make a peace of which he entirely disapproved with the Church of Bulgaria. He denounced the whole proceedings in language distinctly reminiscent of the days when one bishop might be expected to lie in wait for another with hired gunmen!

ONE ADVANTAGE, however, came of the denunciation. The objections to the agreement and the Bulgarian terms of peace were now put forward at their very strongest. The Bulgarian minority must be guaranteed its full ecclesiastical national and educational rights as a preliminary to peace.

Miron the peacemaker, however, was not cast down. He is on terms of communion with Bulgaria himself, as Russia used to be in days when her actions had weight, and he sends to the Bulgarian Church that "Holy Chrism" which only a patriarch can consecrate, and which is a token of fraternal relations between both giver and receiver. Russia used to send it in old days. Being thus in touch with Constantinople and Serbia on the one side and with Bulgaria on the other he naturally hoped to bring them into touch with one another, on the terms of the recognition of Bulgaria as an "autocephalous ethnic Church" and at the same time to end the smaller trouble between the Ecumenical patriarchate and Albania. Constantinople, it may be said, is quite ready to accept Bulgarian independence, as soon as she shall show any sign of penitence for the schism. Meantime the Church of Greece looks on with some anxiety. They regard that specifically Hellenic institution, the Great Patriarchate, as a sort of national heritage of their own, and are almost more anxious for its honor than is the holder of it!

Meantime, Serbia and Rumania have their own minority question, for the boundary between their lands that runs through the Banat district has put Serbs in Rumania and Rumanians in Yugoslavia and the relations of these would bear defining. Miron has at least shown that he asks no man to make concessions that he is not prepared to make himself, for he has effected there an agreement that carries promise for the settlement of the Bulgarian question; in that he has accepted the principle that a Rumanian bishop shall look after Rumanians and a Serbian do the same for his co-nationals, each in the country of the other. Thus he is certainly doing his best to earn the blessing of the Peacemaker. If he can show that this works—! It is hard to make peace in a land where four or five intensely self-conscious nationalities (Rumanian, Serbian, Bulgarian, Grecian, and Albanian) have all to live side by side. "How can you expect peace in a household," said a despairing diplomatist, "where you have four not very friendly cats tied to one altogether hostile dog?" If the ecclesiastical quarrels can be abated, however, the strongest influence in the lives of these turbulent and attractive folk will be put on the side of peace instead of aggravating the friction that resembles that between our highland clans of old.

THE DEAN OF ST. DAVID'S is taking a firm line about head coverings for women sightseers in the cathedral. He is not so severe, however, as the custodians of the Duomo at Milan, who, the other day, provided a young lady we know with paper coverings for her arms before they would take her around.

—All Saints', Margaret Street, Parish Paper

Books of the Day

Rev. William H. Dunphy
Editor



KARL BARTH AND CHRISTIAN UNITY. By Adolf Keller. Pp. xxii, 320. New York: Macmillan, 1933. \$2.75.

IN THIS WORK we have for the first time a clear presentation of the interaction of Barthian theology and the various theologies and communions of Christendom. The reader rises with a clearer knowledge not only of the Dialectical Theology but also of the many currents of thought and belief in the religious world today. It is amazing what an encyclopedic mass of material has been condensed into so little space, and the clarity and objectivity of treatment is no less amazing. It is as if one were to gather together the theological leaders of Christendom—Orthodox, Roman, Protestant, and Anglican—and hold a friendly discussion under the leadership of Karl Barth, afterward proceeding to view the various theologies in action in the spiritual cultures amid which they operate. And yet even this, perhaps, conveys but feebly the sense and value of the work since “the message of the [Barthian] movement evidently does not consist in a new theological system or in some specific dogmatic formulae but in a new call from God and His word, demanding that we listen and hear anew before we try to give an answer by our theological systems.” The bearing of the movement on contemporary Christianity, on the Ecumenical Movement for reunion, and on foreign missions, is ably presented. The discussion of the religious situation in America is particularly arresting.

The translation (made by Drs. W. Petersman and Manfred Manrodt and revised by A. J. Macdonald) is, on the whole, a good piece of work. One question, however, whether the title of Chapter V, “*Die Auseinandersetzung mit dem Katholizismus*,” is best rendered by “*The Controversy with Roman Catholicism*.” Would not “*Discussion*” be better—as indeed the word is sometimes rendered in the same chapter and in the next. And it is unfortunate and confusing that *Orthodox*, *Orthodoxie*, in Chapter VI should be translated in most cases as *Greek Orthodox*, *Greek Orthodoxy*. It is like speaking of the Episcopal Church as the Church of England. Moreover the work needs an index, whereas even the *Namenregister* of the original is omitted. These are, however, but minor blemishes on a work of such pronounced merit.

W. H. D.

SALVATION BY LAUGHTER: A Study of Religion and the Sense of Humor. By Dudley Zuver. New York: Harper's, 1933. \$2.00.

THOSE WHO PREFER to take their philosophy and theology painlessly—and that means most of us—will find this just the thing. It combines lightness of touch with profundity of thought. It smashes many of the idols of the professional idol-smashers. Every clergyman and every college professor should be compelled to read “An Intolerant Chapter on Tolerance.” Underneath the sparkling humor, however, runs a vein of deep and reverent faith, and a keen sense of human values as ultimately rooted in the divine.

W. H. D.

WHAT IS THE OXFORD GROUP? By the Layman with a Notebook. New York: Oxford University Press, 1933. Pp. 132. \$1.25.

THIS IS AN ATTRACTIVE presentation of the nature, aims, and ideals of the “Oxford Group,” which as the writer correctly observes, “is often confused with the Oxford Movement.” The subject of “guidance” is more cautiously treated than it frequently is, but the members of the Group could learn much and avoid serious pitfalls by drawing on the treasures of the Church's Ascetic and Mystical Theology—the fruit of the mature wisdom and experience of the ages.

W. H. D.

LE CATHOLICISME NON-ROMAIN. By W. A. Visser't Hooft. Paris: Foi et Vie, 1933.

SELDOM has a Protestant writer succeeded in making such a sympathetic and penetrating survey of non-Roman Catholicism as the distinguished author of the present work. He appreciates the Catholic character of the Anglican communion, and observes truly that the Catholic spirit and temper is by no means limited to those usually designated as Anglo-Catholics, but inheres in the Church herself, her institutions, her life, and activities. Anglicanism has a keen sense of the spiritual significance of the visible Church, as the Spirit-bearing Body of Christ. For the Church is a worshipping society with a continuous tradition—this continuity is one of the essential elements of Catholicity—which finds expression in its episcopal organization no less than in its faith and sacramental life. Catholicity is not only a gift, but also an achievement, a task to be accomplished; moreover, though the Sacraments occupy a central position, there is no sterile pietism, but a depth of devotion and spirituality which finds expression in social activity aiming at the spread of the Kingdom of God, rather than the stabilization of the Kingdom of Mammon. And withal Anglican Catholicity is characterized by a largeness of outlook, a breadth as well as depth, which gives it peculiar significance.

The writer shows an equal appreciation and understanding of the Eastern Orthodox Churches. He rejects the charges that they are lifeless and immobile, sunk in ignorance and superstition, devoid of vital spirituality or at least purely static. These hoary myths, so popular with Western “scholars,” he amply refutes. He does indeed call attention to the emphatic nationalism of the Balkan Churches—a fact which accounts for many of their weaknesses as well as much of their strength—and to other defects in the life and practise of the Orthodox. But he perceives, too, the intellectual and spiritual renaissance among them, a renaissance sufficient to dispel all doubts as to their vitality. He dwells on the importance of the Liturgy—realistically conceived—and on the idea so dominant among them, that the Incarnation is not simply an event of the past, but a continuous process—that through Christ, all men, all creation are to be caught up into the divine life, transfigured, deified. The Sacraments are the channels of this life, but the process is an ethical and spiritual one. Incidentally, he points out that the Roman doctrine of Transubstantiation is not held by Orthodox theologians in general. Their idea of the infallibility of the Church, moreover, is far removed from legalistic and mechanical conceptions—the *Sobornost* is a profoundly spiritual reality. No individual can say: “*L'Eglise c'est moi*”—nothing less than the whole Body of Christ can be sure that it has the Holy Spirit's guidance.

The ecumenical significance of non-Roman Catholicism is carefully, and for the most part, accurately developed.

There are a few minor errors: Chomiatov for Chomiakov (p. 59), and *L'Evêque* (!) Inge (p. 91). One regrets that the writer does not seem familiar with the works of Orthodox theologians which have not yet been translated into Western tongues, such as the symposium: *Problemi Russkago Religioznago Soznaniya*. They would have added something to the richness and depth of this treatise, and that is saying a great deal indeed.*

W. H. D.

WHITHER ASIA. By Kenneth Saunders. New York: Macmillan, 1933. Pp. 221. \$2.00.

CONTEMPORARY ASIA can best be understood by coming to an understanding of the three salient personalities in whom its three chief movements are personified: Gandhi, the Indian ascetic and militant pacifist, Hu Shih, the gentleman and humanist of China, and Kagawa, the Japanese Samurai who has forsaken all to follow Christ and become one of his foremost apostles and the champion of His poor. While all are dealt with sympathetically, the author is convinced that “in Kagawa Asia will find a more potent leader than either Gandhi or Hu Shih—for he is a servant of Christ the Universal Son of Man.” The comparison of Gandhi's “Six Points,” Hu Shih's “Ten Points,” and Kagawa's “Five Points,” is illuminating, and suggests elements commonly overlooked in the process of “rethinking missions.”

W. H. D.

* Since writing this review I have just learned that the work has been translated into English under the title “Anglo-Catholicism and Orthodoxy,” Student Christian Movement Press, 5 s.

NEWS OF THE CHURCH

Presiding Bishop To be Consecrator

**Takes Order for Consecration of
Rev. R. E. Gribbin as Bishop of
Western North Carolina**

NEW YORK—The Presiding Bishop took order January 8th as follows for the consecration of the Rev. Robert E. Gribbin as Bishop of Western North Carolina.

Time: St. Paul's Day, January 25, 1934.
Place: St. Paul's Church, Winston-Salem, S. C.

Consecrator: Most Rev. James DeWolf Perry, D.D., Presiding Bishop.

Co-Consecrators: The Bishops of North Carolina and East Carolina.

Preacher: The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina.

Presentors: The Bishop of South Carolina and the Bishop Coadjutor of Newark.

To Read the Consents of the Bishops: The Bishop of Southwestern Virginia.

To Read the Litany: The Rt. Rev. Frank Hale Touret, D.D.

Attending Presbyters: The Rev. George Floyd Rogers, the Rev. Samuel B. Stroup.

To Read the Canonical Testimonials of Election: The Hon. Haywood Parker, chancellor of Western North Carolina.

To Read the Certificate of Ordination: the Rev. Arthur Farnum.

To Read Consents of Standing Committees: the Rev. Charles P. Burnett.

Master of Ceremonies: the Rev. James P. Burke.

Tacoma, Wash., Rector Elected Board of Education President

TACOMA, WASH.—The Rev. Robert H. McGinnis, rector of the Church of the Holy Communion here for 22 years, was recently elected president of the city's board of education.

Bishop Bennett to Conduct Mission

PROVIDENCE, R. I.—Bishop Bennett will conduct a preaching mission on Christian Teaching and the Life Today at St. Thomas' Church beginning January 15th and continuing nightly, except Saturday, through January 21st.

Colorado Missionary Travels 600 Miles in Three Days to Give Christmas Communions

DENVER, COLO.—The Rev. Robert G. Purrington, missionary in the San Luis Valley, with headquarters at Alamosa, and with five other stations in his care, traveled over 600 miles by automobile in three days, in order to give the people in the Valley their Christmas Communions.

Delhi, N. Y., Parish House Used as Temporary Bank

DELHI, N. Y.—Money is plentiful in St. John's parish house here. In fact, the parish house is being used as a bank.

Fire recently destroyed the Delaware National Bank. The Rev. Clarence W. Jones, rector, and the vestry realizing the need for immediate banking facilities, offered the parish house as a temporary bank, and the offer was immediately accepted. The rebuilding of the bank is expected to take three months.

New Massachusetts Church Building Cornerstone Laid

**Bishop Sherrill Officiates at Service
in Arlington**

BOSTON—The cornerstone for a new church building for St. John's parish, Arlington, was laid by Bishop Sherrill of Massachusetts December 31st. The new building, to be erected on the site of the old parish house on Pleasant street, is made possible through a series of very fortunate factors: a legacy from the estate of Mr. and Mrs. Frank Y. Wellington, the sale of the present church building on Academy street, the existence of a building fund, and the opportune obtaining of a loan. The Rev. Charles Taber Hall is rector. The cost of the completed building will be about \$40,000 and it will seat a congregation of 300 persons.

Fort Edward, N. Y., Parish House Razed, Church Damaged by Fire

FORT EDWARD, N. Y.—St. James' Church was seriously damaged and the parish house completely destroyed by fire on New Year's Eve. It is estimated that the insurance carried is insufficient to restore the property. The rector of the church is the Rev. J. Hugh Hooper, also rector of Zion Church, Hudson Falls, and rural dean of Troy.

St. Paul, Minn., Rector Instituted

SAINT PAUL, MINN.—Bishop McElwain of Minnesota was the officiant and preacher at the 11 A.M. service in the Church of St. John the Evangelist here, on the First Sunday after Christmas. At this service the Rev. Conrad H. Gesner was formally instituted as rector of the parish. Assisting Bishop McElwain and participating in the service were the Rev. Drs. F. L. Palmer and C. E. Haupt and the senior and junior wardens of the parish, Jule M. Hannaford, Jr., and Benjamin W. Scandrett.

Archbishop Answers Protest on Masses

**Protestant Society Informed That
Neither in Prayer Book Nor in
Articles Ground for Objections**

LONDON—The *Record* recently printed a remarkable letter, that the Archbishop of Canterbury wrote, in August, in reply to the suggestion from a Protestant society, that the Requiem Mass in the Albert Hall and the High Mass at the Stadium, during the Centenary celebrations, were illegal according to the formularies of the Church of England.

His Grace records a definite opinion that neither in the Prayer Book nor in the Thirty-nine Articles is there any justification for the vehemently expressed Protestant objections; and while he criticizes, in mild terms, the manner in which the services were announced, he quite definitely upholds their legality.

This is an extremely important pronouncement, and Catholics are grateful to his Grace for his definiteness and for his courage.

First Sunday Service Held In San Francisco Cathedral

SAN FRANCISCO—The progress of Grace Cathedral congregation marked another step of advancement Christmas Eve when the first Sunday services were held in the great cathedral structure which is partly finished.

The apse, the transepts, and the bays of the nave are now roughly enclosed with the reinforced concrete of this earthquake-proof building. Two thousand persons can be seated in the nave and transepts and aisles.

New Newark Fund Treasurer

ORANGE, N. J.—George W. Hulsart, president of the Church Club of the diocese of Newark, has been appointed by Bishop Stearly treasurer of the Bishops' Church Extension Fund and the Loaning Fund of the diocese of Newark, succeeding the late Arthur Stonham.

17 Missions in United States, Representing 1,516 Children, Receive Boxes from Newark

ORANGE, N. J.—Christmas box work in the diocese of Newark, in 1933, under the direction of Miss Mary T. Heward, has resulted in the sending of toys, useful gifts, and money to 17 missions in the United States, representing 1,516 children. Thirty-five parishes and missions in the diocese took part in this work.

Colorado Bishops Issue Lenten Call

People Called to Daily Prayer,
Weekly Public Worship, and Personal Evangelism

DENVER, COLO.—The Colorado Bishops' Lenten Call calls upon the people of the diocese to do three things during Lent: 1, Use the Bible readings and devotions each day. 2, Attend church at least once each Sunday, taking part in the diocesan-wide corporate Communion on the First Sunday in Lent. 3, Practise Personal Evangelism by bringing someone else to church.

GENERAL TITLE "FOLLOW ME"

The general title of the Lenten Call, "Follow Me," indicates, said Bishop Ingley, that we turn to our Master for the needed spiritual help and comfort. Hence the readings for the six weeks are under such headings as The Courage of the Master and The Cheerfulness of the Master.

The Call was carefully considered at the last meeting of the Executive Council of the sixth province, and copies of the material have gone to all bishops of the province, as well as to all clergy of Colorado. It is hoped that the leaflets will be widely used throughout the entire province.

BISHOPS' MESSENGERS DISTRIBUTE FOLDERS

The Lenten Call folders are to be distributed in person by the Bishops' Messengers, the latter to be appointed by the clergy.

A Pastoral Letter, signed by Bishop Johnson and Bishop Ingley, accompanies the Lenten Call folder. It is as follows:

"To the Faithful in Colorado:

"These are days of material anxiety, but they are also days of spiritual opportunity. We call upon you to regard the Lenten Season as a great opportunity for the cultivation of those spiritual values which were never needed more than now.

"The Master says, I am the Way; Follow Me. Let us, therefore, resolve to follow Him in the daily use of this leaflet of devotions; in faithful attendance at church every Lord's Day; and in the practice of personal evangelism.

"Especially do we urge each confirmed person to join in the diocesan-wide corporate Communion on February 18th, being the First Sunday in Lent. Lift up your hearts! God's promises cannot fail! Return unto Me, and I will return unto you, saith the Lord of Hosts. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Poughkeepsie Church Receives Legacy

POUGHKEEPSIE, N. Y.—Christ Church, the Rev. Dr. Alexander G. Cummins rector, has just received a legacy of \$1,500 from the estate of Frank A. Myers. The interest is to be used for flower memorials for himself and his deceased mother and sister, Mrs. Louisa M. Myers and Miss Louella Myers.

Man Charges Priest Threw Water on Him During Church Service

LONDON—What must be one of the most fatuous applications ever heard in a police court was made recently at Penzance when a man, giving a Hertfordshire address, asked the magistrates for a summons against the Rev. E. Gill, priest in charge of St. Hilary.

The reason given for the application was that Mr. Gill had thrown water over the applicant in St. Hilary Church November 26th. Examination made it clear that the man referred to the sprinkling of water at the Asperges. The bench dismissed the man's application.

Many Dignitaries to Attend Maryland Anniversary Program

BALTIMORE, MD.—The diocese of Maryland will celebrate its 150th anniversary at the time of its diocesan convention January 24th and 25th.

A dinner will be served in the Lord Baltimore Hotel the evening of January 23d, under the auspices of the Churchman's Club. The Governor of Maryland and the Bishops of the two daughter dioceses—Easton and Washington—have already accepted invitations. The Presiding Bishop will be present and bring greetings and the principal speaker will be the Rev. Louis C. Washburn, S.T.D., of Christ Church, Philadelphia.

The Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, Baltimore, will read a paper January 24th covering the history of the Church in Maryland for the past 300 years and especially the past 150.

Seamen Enjoy Turkey Dinner

BOSTON—Three hundred seamen enjoyed a Christmas turkey dinner and an evening's entertainment at the Sailors' Haven, Charlestown, December 28th. This party was made possible by donors to the Haven's Christmas Fund, long a feature promoted by Stanton H. King, superintendent. The Sailors' Haven is one of the many activities of the Episcopal City Mission, of which the Ven. E. J. Dennen is the head. Both Bishop Sherrill and Bishop Babcock addressed the men.

Church Life Insurance Volume Increases

NEW YORK—Total volume of life insurance written in 1933 by the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, shows an increase of 39.4 per cent over that written in 1932, according to the corporation's report. An unusual feature of the report is the growth of annuity sales which were over 50 per cent greater than in the previous year. The report expressed confidence in a continued rise both in ordinary insurance and annuities during 1934.

Priest Accepts Re-appointment

SAVANNAH, GA.—The Rev. S. B. McGlohon, retired, has accepted his re-appointment by the mayor as a member of the park and tree commission.

Church Leaders Call For Spiritual Advance

Presiding Bishop Among Signers of
Summons; Message Begins With
Affirmation of Faith

NEW YORK—The heads of thirty national Church bodies with an aggregate membership of over 27,000,000, have joined in issuing a call to spiritual advance at the beginning of the New Year. Included among the signers is the Presiding Bishop of the Episcopal Church. While not undertaking to speak in an official capacity, their statement carries great weight by virtue of the fact that so many leaders have found themselves in such agreement as to be able to unite in a joint statement.

The statement bears the striking title, The Present Crisis as a Summons to Spiritual Advance. It grew out of an informal conference convened by the Rev. Albert W. Beaven and Rev. Lewis S. Mudge, president and vice-president of the Federal Council of the Churches of Christ in America.

The message in which the leaders unite begins with an affirmation of unchanged faith in God and in Christ—"eternal verities which stand unshaken amid the present chaos,"—and records the conviction that "the personal experience of fellowship with God in Christ" is "the foundation of any Christian program adequate for a fear-stricken and bewildered world." They declare that "unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole."

The emphasis upon a renewed spiritual life for the individual, it is insisted, "must lead us straight out into the great social issues of our day, not away from them, and make us think of them in spiritual terms." As a result, the signers of the message analyze the spiritual aspects of our present, economic, social, and international situation. They conclude that the spiritual tasks of the present hour are "a clear summons to greater coöperation among all Christians."

Pence Plan Success

CHICAGO—As returns from the first collection of Bishop's Pence Banks continue to come into diocesan headquarters, the success of the plan is more evident, according to Sylvester A. Lyman, executive secretary. The amount from the first collection now stands at approximately \$4,000. The second collection will occur January 28th, at which time it is expected the plan will have a better opportunity for testing.

Bishop Rogers Preaches in Detroit

DETROIT—Following his custom of several years' standing, Bishop Rogers of Ohio accepted the invitation of the Very Rev. Kirk B. O'Ferrall, D.D., dean of St. Paul's Cathedral, Detroit, to preach in the cathedral January 7th.

Bishop Stresses Need Of Nation for God

Washington Diocesan, in New Year Address, Asks That Religion be Given Commanding Place in Life

WASHINGTON, D. C.—Legislation plays its important place in shaping the destiny of the Republic, said Bishop Freeman of Washington, in his New Year message broadcast over a nation-wide radio hook-up January 1st, "but it does not and cannot determine the moral character of a people. Morally devitalized homes constitute a menace and where they are accompanied by a weak or spiritually depleted Church, our choicest institutions are imperilled. America will survive the strains and shocks only as she exalts character and gives religion a commanding place in her life."

In the heart of the national life of America, in the nation's capital, this statement of the Bishop's came with striking force:

"As we are now attempting through extraordinary measures to set our house in order we must give serious heed to the essential place God and religion occupy in our conception of a well ordered government."

Bishop Freeman has on previous occasions expressed regret that while economists, bankers, political leaders, makers of business, and labor leaders have conferred at the national capital time and again with the hope of lifting the depression, there has been no nation-wide taking counsel of the religious forces nor of the religious leadership of America, either separately or in conference with economic leaders, so that both the economic-political and the religious-spiritual significance of the country's plight might be considered.

Religion in the New Year was the theme of the Bishop's radio talk to the nation.

"America has repeatedly shown her capacity to survive difficult situations," he asserted. "Her finer impulses are evoked when the shadows of her pathway are darkest. The soul of America is not insensitive to that which calls for sacrifice and service. A regenerated home life and a reverent and spiritually enlivened church are the two great requisites that our distracted and disillusioned age demands to restore its poise and serenity."

Archdeacon Elected Irish Bishop

LONDON—The Ven. C. K. Irwin, archdeacon of Armagh, has been elected Bishop of Limerick, Ardfert, and Aghadoe, in succession to the Rt. Rev. H. V. White, D.D., who has resigned the see after holding it for 12 years. Archdeacon Irwin, who is 60 years of age, graduated at Trinity College, Dublin, in 1896, and was ordained in the following year. After serving as a curate at Armagh, he was for 13 years incumbent of Brantry, County Tyrone, before becoming incumbent of Derrynose, also in the Armagh diocese, 17 years ago.

Mountain Church Renamed As Memorial to Work of Bishop of Lexington

SHELBIANA, KY.—The Church of St. John the Divine here has been renamed The Bishop Abbott Memorial Church of St. John the Divine as a memorial to the work of Bishop Abbott of Lexington and as a pledge of the loyalty and love of the mountain people for Bishop and Mrs. Abbott. The Rev. Cyril Leitch is in charge.

Professor J. H. Howson Speaks At Poughkeepsie Church Service

POUGHKEEPSIE, N. Y.—Professor J. Howard Howson, head of the department of Biblical Literature, Vassar College, delivered the address at the Community Service of Lights Christmas Eve in Christ Church here. The church was filled to capacity for the service, which is an annual event of great popularity.

In the procession, following the combined parish choirs, were 40 leading citizens. According to an old custom, Mayor Alexander Caven read the lesson. The offering was given to the Family Welfare Association of the city.

Mexico City Christmas Services Well Attended; Dean Unassisted

MEXICO CITY—In spite of the fact that the Anglo-American colony has decreased very much, the Christmas services at Christ Church Cathedral were very well attended. At the carol service on Christmas Eve there was a very good attendance. The Communions at 7 A.M. and 8:30 A.M. Christmas Day were heartening and the Church was full at the 11 o'clock service. As the law would not allow the Ven. William Watson, archdeacon of Mexico, to assist, Dean F. W. Golden Howes had no assistance at any of the services.

Chairs and Prayer Desks Dedicated

SOUTH ORANGE, N. J.—Two chancel chairs and prayer desks, in memory of the late Vernon Eville, for many years organist and choirmaster of St. Andrew's Church, South Orange, were dedicated Christmas Day by the rector, the Rev. F. Creswick Todd. On December 24th a set of purple altar hangings, a memorial to Mrs. Stephen S. Johnson, was dedicated.

California Missionary Work Fruitful

SAN FRANCISCO—There has been a great increase of enthusiasm in the missionary work of the rural county of Contra Costa, bordering the East Bay, Pittsburg, Richmond, and Martinez, with factories and oil refining plants, have active community centers. The rectors are closely cooperating in their work with the people of small industrial communities, with greater results than ever before.

Routine Business at Mexico Convocation

MEXICO CITY—The convocation of Mexico was held in the village of San Pedro Martir December 27th. There was a large attendance. Only routine business was the order of the day.

Presiding Bishop Observes 23d Year of Consecration

NEW YORK—The Presiding Bishop observed the 23d anniversary of his consecration on the feast of the Epiphany by celebrating the Holy Communion in the Chapel of Church Missions House. The clergy on the National Council staff were vested, and the chapel was filled by the rest of the staff together with Mrs. Perry and a number of visitors. Bishop Perry in a brief address said that no matter what form one's service took, there has never before been greater opportunity for the Church's work.

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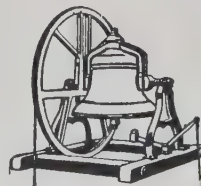
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Boston Health Center Receives Offerings

Neighborhood Kitchen Maintained
by Massachusetts Cathedral for
15 Years

BOSTON—Offerings Christmas Eve and Christmas Day in the Cathedral Church of St. Paul were devoted to the needs of the Neighborhood Kitchen, a health center for children maintained by the cathedral for 15 years. In a crowded section of Boston, among a population that is largely foreign-born, the Neighborhood Kitchen is the kindly neighbor, providing warm luncheons for undernourished children, teaching habits of cleanliness and health, training the little girls in the care of the home, tutoring foreign-born mothers in the elements of American home-making. That is only a part of the story which includes a summer vacation enterprise and a watchful supervision of young charges that has enabled many boys and girls to begin life without the handicap of physical deficiency.

Two Choir Boys Drown

SANTO DOMINGO CITY, DOMINICAN REPUBLIC—Two choir boys of the Church of the Epiphany here drowned Christmas Eve. Witnesses believed they were attacked by sharks. The bodies were not recovered.

Women of New Jersey Raising Special Fund For General Convention

TRENTON, N. J.—The Woman's Auxiliary of the diocese of New Jersey has undertaken to raise a special fund for General Convention expenses in connection with the program of hospitality and is doing so through the sale of pins in all parishes. The aim of this method is not alone to raise the objective of \$5,000, but to make every communicant of the Church in New Jersey feel that he is sharing in the welcoming of General Convention and so to spread the interest that the great services of the convention may be thronged as never before.

The total capacity of Convention Hall, where a fitting altar is to be erected, is 40,000, so that it is felt that in Atlantic City every one of those seeking admission to the presentation service of the United Thank Offering will be accommodated, something which has not been accomplished for several conventions.

Bishop of Ely Dies

LONDON—The Rt. Rev. Leonard Jauncey White-Thomson, Bishop of Ely, died in Ely January 1st at the age of 70. He had been ill with heart disease for some months. He was deeply grieved by the loss of his son, Charles, one of four Eton masters who were killed in the Alps in August.

Church Work Conference Group Adopts Program

NEW YORK—The permanent committee of the Conference for Church Work held its mid-winter meeting January 10th at the home of Dr. Burton S. Easton, its dean of faculty, in Chelsea Square. A tentative program, on which the committee has been working since the conclusion of the 1933 conference, was presented and approved. The place for the 1934 event will be, as for many years past, Wellesley College, near Boston, and the dates are announced as June 25th to July 6th.

An important change in personnel was announced. Miss Vida Dutton Scudder, who has been dean of the School for Christian Social Ethics ever since it became an integer of the conference, found it necessary to relinquish this position, although keenly interested in the work of the school. The Rev. Norman B. Nash, D.D., professor of Christian Social Ethics at the Episcopal Theological School, will take over the leadership.

Wreath for General's Monument

NEW YORK—A wreath was placed on the altar of St. Paul's Chapel, Trinity parish, during the morning service December 31st, in memory of Gen. Richard Montgomery, who fell at Quebec, December 31, 1775. By Act of Congress, he was buried under this altar and a monument to him placed in the portico directly behind the altar. After the service the wreath was transferred to this monument.

Missionary Restoration the Need

Here Is One Way for Church School Children to Help

This year, more than any previous year, *The Spirit of Missions* is eager to help children truly to *give*, by helping them to *earn* money for their Lenten Offering. It therefore renews its offer by which children may earn money for the Offering by selling copies of the Lenten Offering Number, and by securing yearly subscriptions.

Church school principals, superintendents, and teachers are urged to make this offer known to children of their schools. Parents are urged to coöperate and to encourage; to the end that the Lenten Offering may be large, in spite of depression, and that it may be a major factor in the present process of Missionary Restoration.

Since 1887 the Church's children have made their Lenten Offering, as tangible evidence of their love, their labor, their belief that Christ's Gospel is for all the world. This year there is need for renewed devotion, unflinching sacrifice—that Missionary Restoration may proceed.

The children will lead the way!

If details of the plan have not reached you by mail, write at once to

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Stories for Boys and Girls:

Each month an illustrated hero story for younger Churchmen, written by Basil Mathews, A. P. Shepherd, George G. Barnes, and others.

Read a Book:

A distinguished Churchman will each month edit the current book news. This new feature will be a page of timely comment and opinion on the important newer books interesting to Churchmen.

A Decade of the Diocese of Tokyo:

Bishop Matsui provides a three-part account of this first Japanese diocese, from its founding to the close of 1933.

Lenten Offering Number:

The February number is being sold by the Church school children to augment their offerings. Parents and teachers will find this number of special value.

United Thank Offering Number:

The April issue tells in pictures with running comment the progress of the U.T.O. from 1889 to now. Of special interest to women.

The General Convention:

Information about the General Convention, to be held next October, will be supplied before, during, and after the event. Never is *The Spirit of Missions* more essential than in a General Convention year.

Bishop of Chicago Notes Improvements

**Calls on People, in New Year Radio
Message, for Protest Against Evil
and Loyalty to Good**

CHICAGO—Declaring that all signs point definitely toward improvement, Bishop Stewart of Chicago, in a New Year's message broadcast by radio, called upon the people of Chicago to join in an unrelenting protest against evil and an unflinching loyalty to good.

"No one can deny that it is a much happier dawning of a new year than it was 12 months ago," said the Bishop. "A year ago we stood on the brink of an abyss and gazed down into chaos and night. Then came a new leader who took hold of us, turned us about, faced us up the rugged and difficult climb to recovery. The result is that 1933 was one of the great years of all history and in 1934 we shall begin to reap the harvest not only of our hopes but of the great ploughing and sowing of 1933.

"To be sure there are pessimists hanging about ready to pooh-pooh reform and to assure us that we shall inevitably return to the old evils. Those resolute 'Glooms' will tell you that the world never makes any real progress. They are bilious prophets who should be allowed to stew in their own bile.

"We still have a long way to go but this country and the world are on the way up. And this one thing is required of all of us—a constant unremitting effort for betterment; an unrelenting steadfast protest against evil, and an unflinching loyalty to good.

"Our seven guideposts to a new year of prosperity are gratitude, effort, courage, magnanimity, simplicity, friendliness, and wholeness. But perhaps the finest wish for the New Year is in the New Testament where St. John writes: 'Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth.'"

Rev. Julian D. Hamlin to Speak

At C. M. H. Re-dedication Service

NEW YORK—A special service of re-dedication of the Church Mission of Help to the Church and the community, and a celebration of the 25th anniversary of the original meeting held at the call of Bishop Manning of New York in the rectory of Trinity parish, now the headquarters of the society, will be held at St. Thomas' Church, New York, at 4 P.M., January 21st.

The Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, and vice-president of the national council, Church Mission of Help, will be the speaker.

The clerical members of the board of directors and rectors of parishes where there has been a Church Mission of Help group, will be in the procession. There will be a special symbolical offering presented by the chairmen of these groups and many group members themselves will be in the procession. Bishop Manning, who is the honorary president of the society, will be present.

Newark Hospital Receives Over \$108,000 in Legacies

NEWARK, N. J.—Legacies received during 1932 and 1933, by the Hospital of St. Barnabas and for Women and Children, Newark, the Rev. John G. Martin, superintendent, have totaled over \$108,000. Funds for the furnishings for the recent addition to the solarium have been provided by a friend of the hospital.

California Department Works on Social Problems

**Seeks Reform in Court Procedure and
Higher Standards for Judges**

SAN FRANCISCO—The diocesan department of social service is coöperating in the movement toward the regeneration of court procedure and higher standards for judges. Juries controlled by bail-brokers and judges who are ignorant political appointees do not make for public confidence.

The reform of court procedure is considered by many as the most sensible move toward the elimination of lynching.

Another project in which the department of social service is coöperating with the Parent Teachers' Association is in the solution of the problem of the excessive number of drinking places that have sprung up in the metropolitan district of San Francisco. The Barbary Coast is coming to life again.

Bishop Mann Praises Rabbi

At Pittsburgh Mass Meeting

PITTSBURGH, PA.—A great mass meeting was held in Trinity Cathedral here the evening of December 31st honoring Rabbi Samuel H. Goldenson, Ph.D., who was leaving Pittsburgh to become the senior rabbi at Temple Emmanu-El, New York.

Bishop Mann of Pittsburgh made an address at the farewell service, praising Rabbi Goldenson and assuring him of the gratitude of the people of Pittsburgh for his leadership in the moral and religious life of the city.

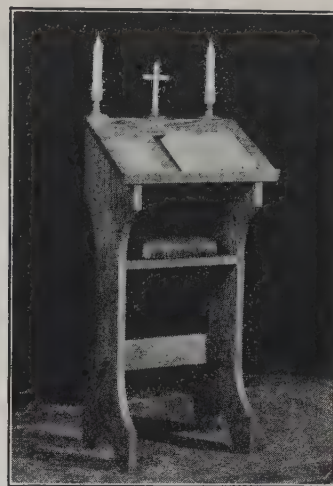
\$5,000 Bequest for Social Service Work

ORANGE, N. J.—In accordance with the terms of the will of the late Frank H. Talbot, the board of social service of the diocese of Newark will receive \$5,000, which will be used for the care of crippled children.

Mexican Church Repaired

MEXICO CITY—Earthquakes and heavy rains have done a great deal of damage to San José de Gracia Church and it has been necessary to make many repairs and repaint the entire interior.

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Reichsbishop Replies To Bishop's Protest

Expressed Desire for Discussion of
Problems With Universal Chris-
tian Council Committee Chairman

BERLIN—Reichsbishop Müller, in a reply to the Bishop of Chichester's protest to Church actions in Germany, stated that Germany was concerned with such large questions that he could not say anything final, but expressed the wish that in the future he might have an opportunity for a discussion of the race problem, the State, and the international order.

The Bishop of Chichester October 23d, as chairman of the executive committee of the Universal Christian Council for Life and Work, wrote Reichsbishop Müller calling attention to the suppression and silencing of theological opponents on the one hand, and discrimination against the Church members of Jewish descent on the other, and expressed concern at the situation.

(EDITOR'S NOTE: This letter was published in THE LIVING CHURCH of November 25, 1933.)

"OTHER CHURCHES CONCERNED"

"In view of your far-reaching appreciation of the position of our people and our Church," replied the Reichsbishop December 3d, "it was with much gratification that I received your friendly letter of October 3d. The real issue for us today is a common defense of the Christian Churches against the powers of unbelief and irreligion. The two questions which you address to me also include the problems which, in one way or another, concern the other Christian Churches of the world, and therefore demand serious consideration.

"One thing I may certainly understand from your friendly letter—that you appreciate the specially great and responsible tasks which the German Evangelical Church has to discharge in relation to our people. We can undertake these tasks all the more gladly when we are certain that the other Churches of the world realize that in this matter they not only have the same need, but also possess the same grace and the same promise of our Lord Jesus Christ. You may be sure that, as you indicate in your second question, I will do all I can to reach a complete union of all the theological and ecclesiastical forces in the German Evangelical Church. The change in the spiritual ministry which has just been completed is very closely connected with this. I may similarly assure you that the subject of your first question has given rise here to serious theological consideration. You will have learnt already that the enactment of the well known measure dealing with the officials of the different Churches, including the so-called Aryan Paragraph, has just been stopped.

"We are concerned with such large questions that I may not say anything final. But it is my special wish that in the future we may find an opportunity for discussion together upon those questions which are so important to the Christian Church—the race problem, the State, and the international order."

Dr. McGregor to Confer With Massachusetts Men

BOSTON—The Church and the Building of Christian Character will be the subject of conferences and addresses in connection with the 14th annual meeting of the Massachusetts Church Service League January 17th. After a service of Holy Communion, the Rev. Daniel A. McGregor, Ph.D., executive secretary of the Department of Religious Education of the National Council, will hold a conference with clergy and laymen of the diocese at 11 A.M., in the crypt of St. Paul's Cathedral. At the same hour the women will meet in Ford Hall where Miss Eva D. Corey will preside and the special speaker will be the Rev. Barrett P. Tyler, D.D., of St. Michael's Mission, Ethete, Wyo. The speakers of the afternoon at the meeting opening at 2 P.M. in Ford Hall and presided over by Bishop Sherrill of Massachusetts will be Dr. McGregor and Bishop Lawrence.

New York Woman's Auxiliary Pledges 1934 Budget of \$30,000

NEW YORK—At the regular January meeting, held on January 2d, in St. Bartholomew's Community House, the Woman's Auxiliary of the diocese of New York pledged a budget of \$30,000 for 1934, with an additional \$3,000 for the support of the work on Ellis Island. The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council, and Miss Palmer, in charge of the Ellis Island work, addressed the meeting. The president of the diocesan branch of the Woman's Auxiliary is Mrs. J. Ralph Jacoby.

Alms Basin, Credence Table Dedicated

BOSTON—A brass alms basin and a credence table have been dedicated to the glory of God and in memory of Samuel Francis Davey and Julia Ann Knowlton Davey in the Memorial Church of St. Andrew, Marblehead. They are the gifts of their daughter, Mrs. Samuel G. Babcock, wife of the Suffragan Bishop of Massachusetts. Bishop and Mrs. Babcock make their summer home in Marblehead.

New Altar and Reredos Installed

POUGHKEEPSIE, N. Y.—A new memorial altar and reredos have been installed in St. Andrew's Church. They are the gift of Mrs. Albert J. Caldwell in memory of her parents, Mr. and Mrs. John Hartell. The altar and reredos are of quartered oak in a simplified gothic motif. The Rev. Harold H. R. Thompson is rector.

Curate Writes and Produces Play

NEW YORK—The Chapel of the Intercession, Trinity parish, celebrated New Year's Eve in an unusual way. A pageant, The Shadow of the Cross, every detail of which was the work of members of the congregation, was given. The Rev. Peter Hastings Neale, curate, wrote the pageant.

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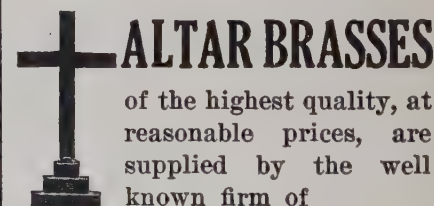
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"May they rest in peace, and may light perpetual shine upon them."

HENRY GODDARD, PRIEST

PORTLAND, ME.—The Rev. Henry Goddard, for many years assistant to the rector of St. Paul's Cathedral in Boston, died here January 1st after a long illness. He was born in Auburn, Me., in 1861, son of Rowena C. Morrill Goddard and Charles W. Goddard and a grandson of the late Governor Anson P. Morrill. His father was the first judge of the superior court in Portland. He was graduated from Bowdoin College in 1881.

After leaving college he lived in Boston, being engaged in business there from 1882-1900. In 1900 he entered the Episcopal Theological Seminary at Cambridge, Mass., from which he was graduated in 1903. He was ordained a deacon in 1902 by Bishop Lawrence, and priest the same year by Bishop McVickar. He was rector in Wakefield, R. I., and Southboro, Mass., until 1910, when he became an assistant at St. Paul's Cathedral in Boston, where he served until his retirement in 1928. He had resided here since then.

He is survived by two brothers, Morrill Goddard, newspaper man, and Charles W. Goddard, author and playwright of New York, and two sisters, Mrs. William A. Otis of Colorado Springs, Col., and Mrs. John F. A. Merrill of Portland.

CARL HENCKELL, PRIEST

BIRMINGHAM, ALA.—The Rev. Carl Henckell, for 15 years rector of Grace Church here, died December 30th.

The Rev. Mr. Henckell was born in Germany and came to this country as a boy eight years of age. He was a son of a Lutheran minister. He graduated from Syracuse University with a degree of D.D.S. Coming to Birmingham more than 30 years ago he became associated with the Birmingham Dental College. It was while teaching in the college that Dr. Henckell became interested in the ministry and was ordained.

From the time of his ordination in 1910 at St. Mary's-on-the-Highlands, Birmingham, until 1918 Dr. Henckell was city missionary and also served in the nearby mission fields of the diocese. The Rev. Mr. Henckell was widely known as the founder of the Birmingham Children's Hospital. He also did work in the jails and hospitals of the city.

In 1918 he was called to Grace Church as rector, at which time the congregation was housed in a small frame structure. Through the efforts of the new rector a \$50,000 stone church was built and completely paid for. This was quite a feat for a small struggling congregation. Dr. Henckell also built missions in Oakman, Alabama, and at East Lake, Birmingham.

Funeral services for Dr. Henckell were held at Grace Church at 3 P.M., December 31st, with the Rev. Vernon McMaster, rector of St. Andrew's, officiating.

SEAVER M. HOLDEN, PRIEST

PHILADELPHIA—The Rev. Seaver M. Holden, one of the older clergy of the Church in this diocese, died recently in Woodbridge, Conn. On December 15th he resigned as rector of the Church of the Incarnation in Morrisville, Bucks county, Pa., because of failing health and planned to retire from his active ministry which had covered a period of 48 years.

Following his retirement, the Rev. Mr. and Mrs. Holden went to Woodbridge to spend the Christmas holidays with a

daughter and were planning to return to Bristol where they intended to make their home. Funeral services were held at Christ Church, Ansonia, Conn., and interment was at Bridgeport.

The Rev. Mr. Holden was born in Philadelphia 75 years ago and was educated at Trinity College, Hartford, Conn., and the Berkeley Divinity School. He was ordained to the diaconate by Bishop Niles in 1885 and the following year was advanced to the priesthood by Bishop John Williams. His early ministry was spent in

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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Cathedral Heights

New York City

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Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector

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5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

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Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

New England. He also served in the dioceses of Colorado, Ohio, West Missouri, and Erie, before coming to the diocese of Pennsylvania.

He was warden of Jarvis Hall, Denver, Colo., 1887-89; Grace Church, Mansfield, Ohio, 1889-91; Grace Church, Chillicothe, Mo., 1891-93; dean of St. George's Pro-Cathedral, Kansas City, Mo., 1893-97, and at St. John's Church, Sharon, Pa., 1897-1901.

From 1902 until 1911 he was rector of St. Stephen's Church, Wissahickon, and from 1911 to 1918 of St. Paul's Church, Bristol, Pa. During the war he served as director of Social Service and Americanization with the Emergency Fleet Corporation at its plant in Bristol. Following the Armistice he took charge of the Church of the Incarnation in Morrisville.

W. C. B. ROBERTSON, PRIEST

BOSTON—The Rev. William Clendenin Boldridge Robertson, priest in charge of Emmanuel Church, Somerville, since last February, died December 26th in front of the Somerville Home for the Aged where he was about to call upon one of his parishioners.

Fr. Robertson had driven from his home in Cambridge through the snow storm, and then walked 200 yards through the deep snow from his parked car. Death was due to heart disease. He had been a resident of Greater Boston for the past nine years and had taken duty in various capacities. He was born near Houston, Texas,

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ANNOUNCEMENTS

Died

BEASLEY—Entered into rest, December 31, 1933, ANNE BAUCKER BEASLEY, aged 84 years, daughter of the late Frederick Beasley, D.D., and Virginia Baucker Beasley. Funeral services at St. Luke's Church, Germantown, Pennsylvania. Interment at Torresdale.

FOSTER—ELLEN LINCOLN, daughter of the Hon. Thomas A. D. Fessenden, and wife of the Rev. Theodore B. Foster, professor emeritus of Dogmatic Theology, Western Theological Seminary, Chicago. Entered into life December 26, 1933, from her late residence, Rutland, Vt.

Mrs. Foster will be remembered for her work in connection with the Woman's Auxiliary, extending over many years; also as an expert in Braille for the Chicago Branch of the American Red Cross, and the Church Institute for the Blind; and as warden of the Associates of the Sisters of St. Mary, Western Province.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

Memorial

ALLEN KENDALL SMITH

In ever loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered life eternal, January 17, 1913.

"Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him. Amen."

"Dear dead, they have become
Like Guardian Angels to us
And distant Heaven, like Home,
Through them begins to woo us—
Love, that was earthly, wings
Its flight to heavenly places—
Their prayers increase our faith,
And multiply our graces."

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The vestry of St. Clement's Church desires to place on record its deep and sincere appreciation of the long continued and faithful service to the parish of our fellow vestryman HORACE WELLS SELLERS. As architect of the clergy house, the parish house, the Moffett Memorial Altar, the Lady Chapel, and the restoration of the Nave, as well as innumerable details, he made a contribution of untold value to this historic parish. Faithful in big and little things he was conscientious in the discharge of all his duties to which he gave unremitting devotion. We will miss his cordial cooperation in parish affairs, his artistic taste, his genial presence, and his devotion to and expression of all that was best in the Catholic faith.

We also desire to place on record our appreciation of his services as a trustee of the Yarnall Library Fund.

FRANKLIN JOINER,

Rector.

CLINTON ROGERS WOODRUFF,
SHELDON P. RITTER,

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EDWARD B. CLAY,

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March 22, 1872, the son of Benjamin Franklin Boldridge, captain, C.S.A., and Nancy (Myers) Boldridge. He was adopted in 1880 by Mr. and Mrs. William R. Robertson.

He received his Bachelor of Arts and Master of Arts degrees from the University of the South in 1895 and 1897, respectively, and graduated at General Theological Seminary in 1898. He received a Master of Arts degree from Harvard in 1926. He was ordained deacon and priest in 1898 and 1899, respectively, by Bishop Gailor. He married Laura Lea February 1, 1899.

Fr. Robertson was first at Grace Church, Chattanooga, Tenn., then at St. Peter's Church, Nashville, 1898-1901; and rector of Christ Church, Chattanooga, 1901-25.

Funeral services were conducted by Bishop Sherrill of Massachusetts in Emmanuel Church, Somerville, December 28th. Burial was in Chattanooga, Tenn.

Fr. Robertson is survived by his widow, Mrs. Laura L. Robertson, and by two daughters and a son.

MRS. MARY F. BUFFINGTON

NEW YORK—Mrs. Mary Fullerton Buffington, wife of Judge Joseph Buffington, of Philadelphia, presiding judge of the United States Third Circuit Court of Appeals, died unexpectedly December 29th while visiting her daughter, Mrs. Winthrop C. Neilson, Jr., of New York.

Mrs. Buffington was born in Philadelphia, a daughter of the late John Fullerton, president of the Altoona Iron Works and one of the first manufacturers of bronze in America, and of Elizabeth Simpson Fullerton. Following the death of her first husband, William S. Jones, a Philadelphia broker, she was married to Judge Buffington on New Year's Day, 1931. She was a member of the Philadelphia Country Club and the Philadelphia Art Alliance.

Surviving besides Mrs. Neilson are two other daughters, Mrs. Kirkpatrick E. Galbraith and Mrs. Harden P. Galbraith, both of Philadelphia, and two sisters, Miss Christine Fullerton, of Philadelphia, and Mrs. Lewis Brinton, of Devon, Pa.

WILLIAM T. DE GRAFF
DUDLEY W. SMITH

DETROIT—St. John's parish, Detroit, and the diocese of Michigan join in mourning the loss last month of two leading Churchmen and citizens of Detroit.

William T. DeGraff died December 22d at the age of 87. Dudley W. Smith died December 3d at the age of 83. Mr. Smith had been a vestryman of St. John's Church for many years, and was senior warden at the time of his death. Mr. DeGraff, until his retirement about three years ago because of ill health, had served as a vestryman for many years, and as junior warden.

Mr. Smith had been a delegate to both diocesan convention and General Convention, and Mr. DeGraff had often served as a delegate to diocesan convention. He was also formerly treasurer of the diocese of Michigan, and acted as treasurer

of the diocesan Reinforcement Fund for several years.

Both of these prominent Churchmen had given generously of their time and personal means in the furthering of the Church's work in their own parish and throughout the diocese, and their example and personal service will be greatly missed.

CHARLES E. CLEMENS

CLEVELAND—Dr. Charles Edwin Clemens, professor of music and organist, died at his home here December 29th after a lingering illness. He was 75 years old.

Born in Plymouth, England, he gave his first recital when he was only 8 years old, and three years later, after an open competition, won the position of organist at Christ Church, Devonport.

From 1889 to 1896 he was the official organist of the Royal Chapel in Berlin, and professor of Organ and Music Theory in the Klindworth-Scharwenka Conservatorium.

Later in Cleveland he was organist at St. Paul's Church. He resigned his church work to devote his time to a professorship of music at Flora Stone Mather College, also in this city. A widow and three step-daughters survive.

MRS. ETHEL G. SNODDY

ST. LOUIS, Mo.—Mrs. Ethel G. Snoddy, wife of the Rev. Wayne S. Snoddy, D.D., rector of St. Paul's Church, St. Louis, died on December 22d, after a long illness.

Funeral services were held in St. Paul's Church, Bishop Scarlett of Missouri officiating. Burial was at Burlingame, Kans.

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